The Outlook

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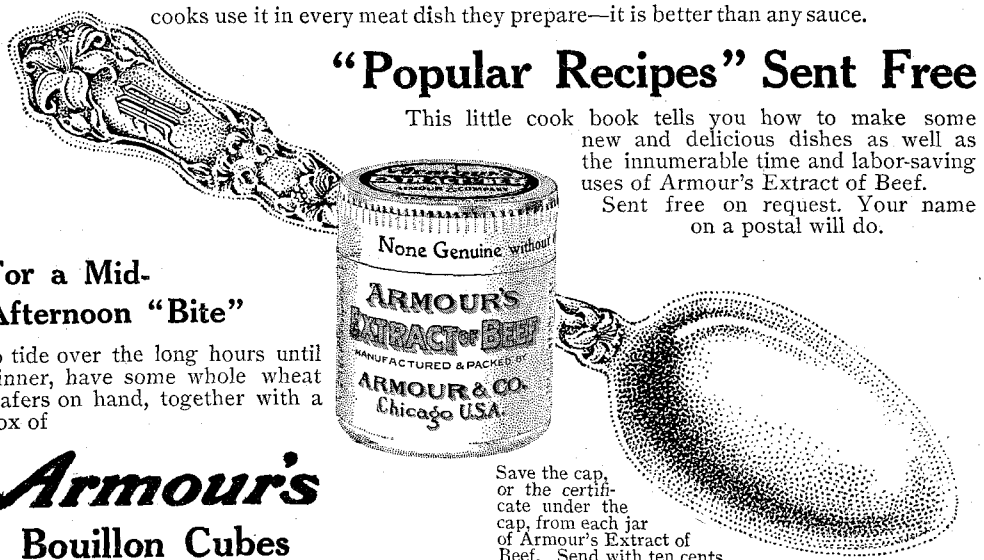

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The Outlook

SEPTEMBER 2, 1911

LYMAN ABBOTT, Editor-in-Chief. HAMILTON W. MABIE, Associate Editor
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Contributing Editor

THE WORK OF CONGRESS

The special session of Congress, the first in sixteen years in which the Democrats have had a majority in either house, adjourned last week. It had enacted the piece of legislation which it was specifically summoned to do, had passed two or three other important laws, had pointed out the line which the Democrats may be expected to follow while they are in control of the House and, even presumably if they should gain control next year of the Senate and the Presidency, and had seen much playing of politics. The session lasted four and a half months, and produced four important measures. It also elicited from the President an equal number of important vetoes. The most important measure, and the one to consider which the session was called, was the law putting into effect the reciprocity agreement with Canada. The Reciprocity Bill passed the House in the last Congress, but in the Senate no efforts which its very lukewarm supporters made could bring it to a vote. As soon as Congress adjourned, President Taft issued a call for a special session of the new Congress to meet one month later. In the new session Reciprocity finally passed both houses and only awaits the action of the Canada Parliament to become effective. The second achievement of the special session was the reapportionment of membership in the House of Representatives in accordance with the figures of the new census. A law was passed increasing the number of Representatives from 391 to 433, and assigning the additional Congressmen to those States which had shown increases in population. In spite of a widespread belief that the present House was quite large enough, the 42 members were added in order not to cut down the existing representation of any State which had not increased in population during the past ten years. A third achievement was the passage of a law for publicity of campaign contributions and expenditures in Congressional elections. The law applies to both general and primary elections, requires statements of contributions and expenses to be made both before and after each election, and limits the amount which may be spent by Senators and Representatives in seeking nomination and election. The fourth achievement was the passage of a bill to admit Arizona and New Mexico to Statehood. This bill as originally passed was vetoed by President Taft, for the reason that the Constitution of Arizona contained a provision for the recall of judges. On the merits of this provision and the wisdom of President Taft's action in vetoing the Constitution on account of this provision—two quite separate questions—The Outlook commented at length last week. On receipt of the President's veto Congress repassed the bill, with a stipulation that Arizona should be admitted only when its Constitution had been amended so as to eliminate the recall of the judiciary. Congress also passed a joint resolution extending till March first next the provisions of the Burton Act, restricting the diversion of water for power purposes from Niagara Falls.

CONGRESS AND THE TARIFF

The Democrats began their new career of responsibility in the House with admirable good sense and restraint. They ended their career for the session by performances which were discreditable. Their first act was to carry out

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to its logical conclusion the movement begun in the last Congress by the Insurgent Republicans for the curtailment of the power of the Speaker. The duty of appointing the committees of the House was taken from the Speaker and vested in the Committee on Ways and Means. The effect of this action was shown in the increased importance of the Chairman of the Ways and Means Committee as party leader at the expense of the Speaker. Throughout the session the Democratic majority acted as a unit, in hearty accord with the spirit and desires of its leaders; and until the very close of the session the leadership was wise and politic. The Democrats realized that their victory at the last election had been gained primarily upon the revision of the tariff, and that the revision of the tariff was their first task. To this end, the Ways and Means Committee set to work immediately upon the wool schedule, and in due course a drastic revision of that schedule was put through the House. In the Senate the cuts in the schedule were made considerably less severe, and in conference a bill containing rates which were a compromise between the figures of the House and the Senate was finally agreed to. The bill was vetoed by President Taft, on the ground that no proper and safe revision of any schedule of the tariff could be made until a report had been received from the newly constituted Tariff Board. The Democrats next passed what was known as the Farmers' Free List Bill, which removed the tariff entirely from a miscellaneous list of articles—ranging from agricultural implements to boots and shoes, from lumber to salt—of extensive use by farmers. This was intended as an offset to reciprocity, which was deemed to be disadvantageous to the farming interests. The next schedule attacked was the cotton schedule, and a bill making sharp cuts in the rates of that schedule was promptly enacted. The Wool and Free List Bills were passed in the Senate by a coalition between the Democrats and the Progressive Republicans; but on the Cotton Bill the Progressive Senators, in apparently attempting to enforce the adoption of a cotton bill of their own, suddenly found themselves outside the breastworks when, through the absence or abstention from voting of a number of Regular Republicans, the Democrats were enabled to pass the House bill unassisted. Before the Cotton Bill passed the Senate, however, amendments were added to it revising the iron and steel schedule and the chemical schedule. The lack of skill shown by the Democrats in drafting the Free List Bill, and, more particularly, their action in accepting in the House these amendments to the Cotton Bill, went far to destroy the reputation for steadiness and reasonableness which they had gained in the earlier part of the session. President Taft, as was expected, vetoed both the Free List and the Cotton Bills. His veto of the Free List Bill was based partly upon the same reasons which had controlled him in the case of the Wool Bill, and partly upon the fact that, as he showed, the bill was so carelessly drawn that it would inevitably lead to the greatest uncertainty as to what articles are or are not covered by its provisions. His veto of the Cotton Bill was based, first, upon the same grounds as in the case of the Wool Bill; secondly, upon the fact that the bill was avowedly a tariff for revenue only measure, while he is committed to a policy of moderate protection; and, thirdly, because of the indefensible character of the steel and chemical schedule amendments.

THE FOLLY OF THE DEMOCRATS

The action of the Democrats in both the House and the Senate upon the Cotton Bill amendments was disgraceful. The steel and chemical amendments were adopted in the Senate without having been referred to any committee, without any debate, and without any one, either within or without the Senate—least of all the Senator who introduced each one—knowing what they really meant and what their results would be. In the House the amendments were referred to no committee, debate upon the entire bill was limited, by as fine a gag rule as Speaker Cannon ever invented, to four hours, and the bill was jammed through by the best steam-roller tactics. The spectacle would be comic if it were not disturbing. President Taft, in his veto message, and Congress-

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man Lenroot, a leader among the Progressives in the House, have both riddled the provisions in relation to the chemical schedule. They have shown that they are so carelessly drawn that not only do they not accomplish what they propose to do, reduce the rates of duty, but in some cases they do the exact opposite—they raise them. If the Democrats in the House passed the Cotton Bill with its amendments in this shape only because they knew the President would never let it become law, they show that they are not fit to carry the responsibility of the power of a majority. If they propose to continue to revise the tariff in this slapdash way, they show that the country can only hope for disaster from their tinkering. So long as they were acting in good faith, as they seemed to be on reciprocity and the wool schedule, we might disagree with them but we could not but respect them. Now they show themselves worthy of neither confidence nor respect. Last week we gave expression to the question which is in many minds as to President Taft's wisdom in vetoing the Wool Bill. As to his wisdom in vetoing the Cotton Bill there is no question whatever. And the action of the Democrats in relation to that bill and its ridiculous amendments adds great strength to the President's whole position, that tariff revision should wait until the Tariff Board can report.

GENERAL ARBITRATION TREATY: MAJORITY REPORT OF SENATE COMMITTEE

The issue respecting the General Arbitration Treaties with Great Britain and France is put very clearly before the country by the majority and minority reports of the Senate Committee on Foreign Relations. Dismissing details that are not important for our present consideration, the treaty may be said to consist of two parts: the first provides that all questions that are justiciable (that is, of a kind that can be determined by a court of justice) shall be referred to the Hague Tribunal, unless they can be settled out of court by diplomacy; the second, that when any question arises and either of the parties to the treaty thinks it not justiciable, the question whether it is so or not shall be referred to a Joint High Commission of six, three of whom shall be nationals of the one nation, three of the other; and that the decision of this Joint High Commission, if agreed to by five members, shall be conclusive for the two countries. To this treaty the majority of the Senate Committee makes two objections: First, that it is not Constitutional. The question whether any particular controversy is justiciable is to be determined by a Joint High Commission, not by the Senate. "The Committee believes that it would be a violation of the Constitution of the United States to confer upon an outside commission powers which, under the Constitution, devolve upon the Senate. It seems to the Committee that the Senate has no more right to delegate its share of the treaty-making power than Congress has to delegate the legislative power." Secondly, it objects to the treaty on the ground that it is not practicable and will not work well. It thinks that, under this treaty, certain issues might be raised by foreign nations which at present no foreign nation would think of raising. "If we accept this treaty with the third clause of Article III included [the clause which provides that the Joint High Commission shall determine whether doubtful issues are justiciable or not], we invite other nations to raise these very questions and endeavor to force them before an arbitral tribunal. Such an invitation would be a breeder of war and not of peace, and would rouse a series of disputes, now happily and entirely at rest, into malign and dangerous activity." This report of the majority of the Committee is presented by Senator Lodge.

GENERAL ARBITRATION TREATY: MINORITY REPORT

The report of the minority is presented by Senator Root, and it meets the first objection squarely by denying that any Constitutional prerogative of the Senate is interfered with. "We see no obstacle to the submission of such a question to decision, just as any other question of fact, or mixed fact and law, may be submitted to decision. Such a submission is not delegating to the Commission power to say what shall be arbitrated; it is merely empowering the Commission to find whether the particular case is one

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that the President and Senate have said shall be arbitrated." One member of the minority, Senator Burton, thinks the dangers which the majority of the Committee foresee have no existence. "The Treaty provides ample safeguards against any such possibility." With that opinion The Outlook agrees. But it also agrees with Senator Root and Senator Cullom in the opinion that, since those dangers are apprehended, it is well to guard, not only against the danger, but also against the apprehension. This Senators Root and Cullom propose to do by inserting in the formal ratification of the treaty a resolution to the following effect: "The Senate advises and consents to the ratification of the said treaty, with the understanding, to be made a part of such ratification, that the treaty does not authorize the submission to arbitration of any question which depends upon or involves the maintenance of the traditional attitude of the United States concerning American questions or other purely governmental policies." The Outlook repeats what it said last week—that it is glad the question of the ratification of the Arbitration Treaty is going over until next December. It hopes that the question at issue between these two reports may be put before the American public, that both sides may find strong and able defenders, and that the American public may consider carefully the question at issue, in order that the treaty, if it is ratified (as we hope it will be), may be the deliberate judgment of the Nation, not the sudden or snap judgment of a small body, however able and representative. The Outlook expects in successive issues to take this question up and present the reasons why it believes that the treaty, though needing amendment, is both Constitutional and desirable. Mr. Roosevelt's views of the treaty will also be presented in an early issue.

THE TIDE OF IMMIGRATION

The ebb and flow of immigration since the first of the year has exhibited a characteristic which has hardly been noted in the press. Doubtless this is because it has not been accompanied by a violent change in financial conditions, such as that which occurred in October, 1907, and which was followed by a marked change in the movement of immigration. The volume of immigration for the calendar year up to August 1 was approximately thirty per cent below that of the corresponding period last year, while the eastward movement was one-third greater. For the seven months the east-bound third-class travel averaged one-half that of the west-bound, and in July the movement in the two directions practically balanced. With the exception of 1908, no year of which there is a record of the easterly flow shows so large a number of passengers in the immigrant quarters of the steamships bound for Europe in proportion to the number going in the other direction. In November and December of 1907, and through the year 1908, following the latest financial depression, the change in the direction of third-class travel and of immigration was so extreme that it was then realized for the first time that the United States had tapped a labor supply which responded quickly to changed conditions and which would relieve the market of a considerable proportion of the temporary surplus automatically when there was a reduction in its requirements. It is now recognized by students of American immigration that the ebb and flow register in a degree the condition of the labor market in the United States. It is probable that the present marked change in the direction of the current is to be accepted as an indication of an industrial condition which has not been observed by the general public owing to the fact that there has been no violent financial disturbance to draw attention to it. This may be credited to the more conservative attitude of capital since 1907 and a more centralized control of manufacturing.

A DESIRABLE ELEMENT

It is worthy of note that, regardless of the changes in the volume and the composition of the stream of immigration, one race has maintained a slow but steady increase in its contribution. It is the one denominated by the statisticians of the Bureau of Immigration "Dutch and Flemish." No more desirable immigration than this could come to our shores, and it is a notable fact that it is the only one of the

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races of northwestern Europe which continues to show an increase in volume. Despite the fact that this is an off year for immigration, the inflow of Dutch and Flemish promises to exceed that of any previous year. The movement is one of marked economic interest, for its components in a large proportion are families of the agricultural class who are being crowded out of Holland. The Hollander is emigrating, in the words of Dr. Frederick van Eeden, "because the soil in the Netherlands is either very high in price or barren, so that it can only be used for agricultural purposes by intensive culture and a big outlay of capital. The son of a gardener in Holland who has a few thousands for his share cannot start a farm in Holland. He must rent the land, and he can never become well off. For that reason he prefers to go to America, where he can start with a much smaller sum." Nearly one-half of the males over fourteen years of age who enter under the heading "Dutch and Flemish" are farmers or farm laborers. They bring their families and their clergymen with them. They also bring capital with which to start anew in this country. They occasionally move in small colonies led by their pastors, indicating a long and careful preparation for the transplantation from one soil to another. Some time ago such a colony arrived at Ellis Island with its spiritual leader at its head, part coming in the second class and the remainder in the third class. The latter had difficulty in passing the inspectors, owing to a surprising lack of money. The clergyman, who wore excellent clothing and a fur cap, was in New York arranging for the railway transportation to the West. A messenger informed him of the predicament of these members of his flock, and he hurried back to the island, where he displayed more than a thousand dollars which had been intrusted to him for safe-keeping by his followers. They were admitted immediately. The Dutch and Flemish are settling chiefly in Illinois, Iowa, New Jersey, New York, and Massachusetts, and are going in increasing numbers to California, Wisconsin, Minnesota, Missouri, Pennsylvania, Ohio, Indiana, and Washington. The proportion of those returning to Europe is approximately ten per cent, as compared with an average of thirty per cent for all immigration.

THE PANAMA RAILROAD AND ALASKA: A SUGGESTION

In Alaska we have a great problem before us for solution; in Panama we have two-thirds behind us a great problem well solved. If in the task to come we can take counsel and even material assistance from the task so nearly completed, we should not hesitate to do so. When Baldwin and Totten and Aspinwall built their pioneer railway across the Isthmus to the city of Panama, they laid the rails five feet apart, instead of the now universal four feet eight and three-quarters inches. Since that time, sixty years ago, all other American roads of any importance have become standardized, but for the Panama Railroad every piece of rolling stock must still be specially built. The de Lesseps Company, failing to realize this, shipped a quantity of standard-gauge equipment to the Isthmus, where it is now rusting away in a swamp. Much fun has been poked by American writers at this short-sightedness of the French; but within a very short time we shall be face to face with the danger of even costlier short-sightedness on our own part. Partly because our engineers were glad to use many of the excellent Belgian locomotives later designed for local use and left by the French, and partly because the extra inches would enable us to build steam-shovels and flat-cars of extraordinary size, we kept the old five-foot gauge. To-day the United States Government has on the Isthmus nearly one thousand miles of well-ballasted roadbed, over two hundred powerful locomotives, thousands of freight and dump cars, and a splendid equipment of cranes, pile-drivers, steam-shovels, machine-shops, and every other requisite for the construction and maintenance of a first-class railway—of five-foot gauge. Those extra inches have indeed enabled us to move the dirt much faster, but what shall we do when the last dipperful has been loaded on the last flat-car, a little more than two years from now? The Panama Railroad will then shrink to the importance of a suburban trolley line, and though some of its equipment may be used on the proposed Panama-David Railroad, most of it

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will be left idle and unsalable. Shall we leave several million dollars' worth of cars and machinery to rust by the banks of the Canal, or shall Congress order them to be sold as junk for a hundredth part of their value? Would it not be better to move the plant bodily to Alaska, where railways are sorely needed? Why not build from the materials soon to be rendered useless at Panama a Government railway from Controller Bay to the Alaska coal-fields? As President Taft has pointed out in his Message to the Senate, at Controller Bay "ample land for right of way, harbor frontage, and terminals must always remain available under the law for Government use." So everything is ready but the policy; and for that, as well as for building materials and rolling stock, we may go to Panama. If the Government may own a railway in Panama to help build a canal, why may it not own a railway in Alaska to help save a great territory from the grasp of monopoly?

THE NEW YORK CITY CHARTER

There was a not unnatural suspicion that the framers of the new charter for the city of New York hoped to impose it upon the city before its citizens had any opportunity to protest against it or even to acquaint themselves with its provisions. It would have been enacted in the spring had it not been for the interposition of Governor Dix. The hearings arranged for it were scheduled for the month of August, when the citizens most affected by the charter and most able to counsel concerning it are out of town. But the people of the city have not been entirely somnolent. A special meeting of the Chamber of Commerce was called, the provisions of the charter were explained to the Chamber, reasons against it were presented, advocates of the charter were requested to present their reasons for it but were conspicuous by their absence, and the Chamber passed a resolution of protest against the charter. In the daily hearings before the Committee of the Assembly, held in New York City, potent arguments against certain of its provisions have been presented. Citizens have come hundreds of miles to present their protests, and in a number of instances protests have been presented by representatives of departments in the city government. If any prominent citizen of New York City approves the charter, we have failed to note the fact. It is called Mayor Gaynor's charter, but we are not aware of any official utterance from him which commits him to its provisions. Arguments against the proposed change in the Board of Education, transforming it from a voluntary to a paid body and from a State to a city department, have come from the foremost educators all over the country. And the arguments against taking away from the Comptroller, who is an elected officer, the power of supervision over bills rendered against the city and transferring that power to the Corporation Counsel, who is appointed by the Mayor, have been so forcefully and vigorously presented that the Charter Committee has declared its purpose to restore those powers to the Comptroller. The Outlook's objection to the charter goes, not to its details, but to its essential character and to the method of its preparation. A charter for the city of New York should be prepared by citizens of New York, as was the previous charter, and as was the amended charter proposed under the Hughes administration; and it should be submitted to the citizens of New York and voted upon by them in a general election. The city of New York will not get the home rule, concerning which Democratic leaders have had so much to say, until it is thus authorized to frame and to adopt its own organic law, subject to the approval of the Legislature.

MAYOR GAYNOR AND DR. ABBOTT ON THE CHARTER

Mayor Gaynor, in an open letter to Dr. Lyman Abbott, criticises the editorial in The Outlook of last week entitled "An Oligarchic City Charter." He states that a previous pending charter was presented by him to the heads of the city departments in June of last year; that a Committee of Twelve from this meeting was appointed by the Mayor, and that expert draughtsmen from the Corporation Counsel's office, out of the material thus gathered, produced a charter which was submitted to a legislative committee; that

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hearings were held upon it, and that on the present revised charter hearings are now being had; and he asks, "What other means of publicity and discussion do you propose?" He further asks in what respect the powers of the Mayor have been increased; denies that restrictions on his financial powers have been lessened by transfer of powers from an elected to an appointed official; denies that the limitations upon the appointing power imposed through a Municipal Civil Service Commission are removed; denies that the city Department of Education is being taken out of the State system of education, or that the Mayor's power over the domain of education has increased; and denies that the power of removal of all city officials is done away with. On this subject he says: "Such power of removal is not given in the case of any other city of the first class. The matter was therefore held open for public discussion. The Committee has yet to report where it will vest such power—whether in the Governor, or in the Supreme Court, or elsewhere. The current statement that the power of removal is to be abolished is a pure invention." To this letter Dr. Abbott has sent to the Mayor and to the press a reply. He recalls to the Mayor the facts that the charter, submitted to the Legislature last spring, would have been passed without further hearings but for the interference of the Governor; that the hearings are given in the month of August, when a large proportion of representative citizens are out of the city; that it is proposed to pass the charter in September, though no reasons are given for such extraordinary haste; and, finally, that it is not proposed to submit the charter for acceptance or rejection to the people of the city who have to live under it; and he also notes the fact that, according to Mayor Gaynor's own account of the origin of the charter, no public representative citizens, other than those connected with the city government, had any part in the framing of it. He points out several respects in which the powers of the Mayor have been increased, laying stress upon the fact that in the new charter "the separate and additional approval of the Mayor shall be necessary to the validity of every franchise," a provision which not only enables the Mayor to prevent any franchise from being granted by the Board of Estimate and Apportionment, but also enables him to exercise an almost compelling choice on the question to whom any franchise shall be granted; and that the city Civil Service Commission is no longer required to make to the State Civil Service Commission any report of its proceedings, a requirement which "could not have failed to exert a moral control over the appointing power in the interests of appointments for merit." And he expresses his gratification at learning from Mayor Gaynor that the conspicuous absence in the charter of any power whatever to remove the Mayor for cause is to be corrected by some adequate provision for such removal.

A TRUCE IN THE BRITISH INDUSTRIAL WAR

The hope was expressed in the last issue of The Outlook that the declaration of war between railway strikers and railway companies in Great Britain would be quickly followed by peace through arbitration. Precisely this has happened, although there are still mutterings of war and fierce outbreaks here and there. What such a universal railway strike would mean if it were not checked by Government action is illustrated, in a homely way, by a single incident—the stranding of some ten thousand poor holiday-makers at the Lancashire coast resorts. The mill operatives, when they do go on a holiday, spend their last penny, and hold tight to their return tickets. But when these ten thousand poor people started to come home there were no trains, and as a result many thousands, including women and children, started on a Saturday night to walk from thirty to forty miles to their homes, relying upon charity for food. The despatches describe the procession as being like a great mediæval pilgrimage, and state that scores fainted from exhaustion and hundreds spent the night in the open air. This incident is worth quoting, not so much because it is important in itself, as because it indicates by example what the loss, confusion, and trouble would be if Great Britain allowed its railways to come to a stop because workmen and owners could not agree on terms. The leaders

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of the strike, after the order to go out was actually made, accepted the overtures of the Government to appoint a Commission to investigate the charges that the railway officials had abused the Conciliation Act of 1907. The strikers claim a great victory because they have won official recognition, and their leaders call upon the men to accept the agreement loyally. At Liverpool the result was cheered by a mass-meeting of from thirty to forty thousand men. Mr. Winston Churchill, the Home Secretary, declared in Parliament that, if the strike had been effective for a week, there would have been a total cessation of industry; if for a fortnight, it would have meant starvation. He rightly argued that drastic action by the Government was justified by the state of things. Mr. Lloyd-George, radical as he is, and faithful as a friend of the workmen, agreed with Mr. Churchill, and replied severely to Mr. Keir Hardie's attack on the Government. Reasonable people of all political convictions agree that, if the result of the compromise shall be a fair and full investigation of affairs and the securing to both parties involved of workable methods for arbitration and conciliation, then this industrial war will end rightly, not merely for workmen and employers, but for the people of England.

THE VANISHING OF MONA LISA

The fantastic romances woven by Parisian journalists about the disappearance of Leonardo da Vinci's masterpiece from the Louvre are not to be taken seriously. To mention two or three out of a dozen such theories, it has been said that the beautiful picture has been stolen by a blue-eyed dreamer who had fallen mystically in love with Mona Lisa; that a French newspaper which a year ago declared that the painting had been stolen has now had it stolen to prove its statement; that the whole thing is a hoax, perpetrated to show how easy it would be to rob the Louvre; that the theft was engineered by an American collector who would have a beautiful copy made, and in due time return this to the Louvre, preserving the original for his own private art worship. Such preposterous theories have been based partly on the idea that no professional thief would dare to steal an object of immense value which he could not possibly sell. The answer to this is that such a thief, or band of thieves, might believe that if the picture was hidden for two or three years, the French authorities, having given up all hope of recovering the picture directly, might be induced to pay a large sum in a roundabout way for its return. Another argument to show that an ordinary thief could not easily have taken the picture is that it was painted, not on canvas, which could be rolled up, but on a large wooden panel which could be carried off only with difficulty. The enormous halls and workrooms of the Louvre are being searched in every nook and corner with the hope that whoever took the picture from the wall may have hidden it somewhere in the palace. The masterpiece known to English-speaking people as "Mona Lisa," but more properly named "La Joconde," was one of the three or four supreme art treasures of the Louvre. Turning to money valuation merely as a rough indication of intrinsic value, it has been pointed out that art dealers have ranked it in value second only to the Sistine Madonna, and that it is said that an offer of a million dollars for the painting was once refused by the French Government. It must be remembered that Leonardo's "Last Supper" in Milan, although still wonderful and beautiful, is in a dilapidated condition, and that therefore the "Mona Lisa" is the finest extant example of one of the greatest masters of Italian art. The story of its disappearance has not only interested art lovers all over the world, but has had a special interest for the many thousands of American tourists who have gazed upon that famous "inscrutable smile." The stories about the subject of the portrait, and the unending discussion as to the character shown by the face and the meaning of the smile, have, apart from the painting's undoubted value as a work of art, made it a subject of universal discussion. The accepted version is that Mona was the wife of Francesco del Gioconda, that Leonardo painted on the picture at intervals for four years, that these sittings were brief because he could paint only while Mona smiled, and that it was his custom to have beautiful music played near by to bring the smile to Mona's face. Even then the painter always regarded

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the picture as unfinished. As to the art value, we may quote Dr. Wilhelm Lübke's opinion that although "in some respects it has been severely criticised, it is sure to captivate the beholder by the charming grace of the conception, as also by the sweetness of its almost seductive smile."

THÉOPHILE GAUTIER

The last three or four years have been starred by so many centennial celebrations of the birthdays of men and women of light and leading that the world is beginning to appreciate the extraordinary fertility of nature in the production of great men during the first two decades of the last century. Théophile Gautier, the one hundredth anniversary of whose birth was duly celebrated in France on the last day of August, was not one of the greatest of the mighty brood, but he was one of the most versatile, brilliant, and industrious. The world still thinks of him as the man on the barricade in the enthusiastic revolt of the Romanticists against the tyranny of the French classical tradition in the brave days of the early thirties of the last century. In the wild scene in the Théâtre Française on that revolutionary night in 1830 when Victor Hugo's "Ernani" forced its way into the world through a storm of hisses and cheers and clamor, Gautier was the most striking figure among the bohemian partisans of the new school. He denied that he wore a scarlet waistcoat in that memorable fray, but he confessed to pink, and the world will prefer the more dramatic color. From that hour Gautier became not only a typical Romanticist but a symbol of bohemianism. As a matter of fact, he was only an occasional visitor in that country of cheerful poverty and beguiling irresponsibility; a country adapted to the uses of the picnic, but not a comfortable place to live in. It is true there are no taxes, but there is very little to eat, less to wear, and there are small gains to art there. Most of the young bohemians who gathered about Gautier died young and unhappy and left little behind except a faded glow of early promise; he went honestly to work, and it is estimated that the fruit of his tireless industry would fill three hundred volumes. He was an indefatigable journalist, fond of his wife and children, and he had a prodigious power of producing copy. He made excursions in many fields, and was eminently successful in three or four. His "Le Capitaine Fracasse" was a striking revivification of a past period, and has become one of the classics of French fiction. His "Mademoiselle de Maupin" is beautifully written, but more pagan in its frank and cheerful immorality than Ovid's "Metamorphoses." His description of himself as "a man for whom the visible world existed" was a shrewd characterization. He had a wonderful eye for color, and a wonderful gift for getting it out of words. Many of his sketches or stories, like "Une Nuit de Cléopâtre," are marvels of splendid verbal coloring. He was one of the earliest of the group of men of letters who have made the description of places and people an art. His "Spain," "Constantinople," "Italy," and "Russia" constitute a distinctive kind of literature. His poetry, too, although limited in subject and in musical tones, shows him an accomplished artist. He was indeed one of the most variously gifted men of his time, and his career was one of extraordinary interest and achievement.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF DAIREN

The South Manchuria Railway does not confine its educational work wholly to the establishment of ethical culture clubs. Of the forty or more schools maintained by the Japanese in Manchuria, the railway company supports ten, at an annual cost of about twenty-five thousand dollars. In all, Japan spends for educational purposes in the narrow strip of Manchurian territory that she controls more than a quarter of a million dollars every year; and moral training, in the wide meaning of the words, is at least as important a feature of her public school curriculum as it is of our own. Even in the field that may be regarded, from the Western point of view, as distinctly and definitely religious, the Japanese in Manchuria are by no means backward or indifferent. The Young Men's Christian Association of Dairen—formerly known as Dalny—now has a membership of 560, and has recently erected, with money

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contributed in part by citizens of the United States, a commodious four-story building, which contains class-rooms, a lecture hall, a dormitory, a gymnasium, bowling alleys, and baths, and which in external appearance and interior equipment would not be discreditable to an American town many times larger than Dairen. At the dedication of this building, in April last, addresses were made by some of the best-known and most influential men in that part of Asia, including the Civil Administrator of Dairen, one of the directors of the South Manchuria Railway Company, the Commissioner of Chinese Customs, and the Chairman of the national Young Men's Christian Association Committee of Japan. Among the members of the Dairen Association are a few Englishmen, Americans, Chinese, and Danes; but the Japanese are in an overwhelming majority, and to them must be attributed mainly the prosperity and usefulness of the organization. They conduct the Bible classes and give most of the lectures, and they are the chief participants in the bowling, wrestling, fencing, and tennis-playing which furnish recreation and physical training to young men who might be tempted, and often are tempted, to seek demoralizing entertainment in vicious resorts. Mr. C. V. Hibbard, the Foreign Secretary of the Association, reports that the most popular of the Western amusements introduced in Dairen is bowling. The Japanese adopted it with enthusiasm, and in the first two months after the opening of the alleys in the new Association building they rolled the balls a distance approximately equal to that between Dairen and New York City. In the Manchurian Young Men's Christian Association, as in many similar organizations on this side of the Pacific, more interest is taken in physical development and the games that promote it than in moral culture and exercises that are definitely religious. This, however, is everywhere to be expected, and experience in Manchuria, as well as in the United States, shows that when young men—Japanese or American—have been attracted by forms of healthful recreation and amusement that interest them, they soon become accessible to influences that permanently improve moral character. The lectures and "family meetings" of the Young Men's Christian Association in Dairen are well attended, and the Bible classes show a steady increase in popularity and interest. The maintenance of schools and ethical culture clubs by a railway company and the establishment of a Young Men's Christian Association in Dairen do not, in themselves, prove that the Japanese have wholly accepted the moral principles and spiritual ideals of Western nations; but they do seem to indicate that they have taken from the West something more than military science and the industrial arts. They have learned from us how to make business enterprises pecuniarily profitable, but they have also learned from us how to make men intellectually stronger and morally better.

NOT SO BAD AS WE HAVE BEEN PAINTED

Another visitor from Europe has discovered us! Professor L. T. Hobhouse, of London University, has found out that this is not the Land of the Dollar, but that Americans are in "full revolt against the domination of capital," and that our universities are "thinking in terms of a heightened social consciousness, and a singularly broad and generous interpretation of social duty and the common good." With Mr. Bryce, Lord Morley, M. Bourget, Madame Blanc, Baron d'Estournelles de Constant, Signor Ferrero, and other open-minded observers who have not been confused by differences of social organization here and in the Old World, Professor Hobhouse sees the inherent and inextinguishable idealism inwrought in the American since the beginning of our history, and foresees the time when the "deep-seated pride of American patriotism will center, not on vastness of territory or on colossal figures of population, trade, and commerce, but on pre-eminence in the ways of social justice." What he says about our higher education is interesting. When Signor Ferrero was here, he was greatly impressed by the breadth of interest shown in President Eliot's retirement from active academic life, and declared that this is the only

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country in which such an event would be a matter of first-class newspaper importance to all classes of the nation:

"University life bids fair to become," writes Professor Hobhouse, "a far more important factor in the public opinion of America than it has ever been in this country. To find a parallel to it we should have to go to Germany. This is partly due to the very large numbers of students. I have no complete figures, but four or five thousand students in a university is no uncommon number, and there are many universities of a high, and several of the first, order in the Union. In a single State like Wisconsin, with a small population, the university numbers some five thousand students, men and women. A great many of these are at work in the more practical and technical faculties, as those of agriculture and commerce. But the education in these faculties is of a liberal order. It stands close to the practical career of the student, and at the same time broadens his view of his work and acquaints him, on the one side, with the scientific theory underlying its technic, on the other side with its economic, social, and, one may say, its ethical bearings. The students of these schools easily obtain responsible positions in the business world, and I have had testimony quite independent of the professoriate to the effect of the introduction of the university training in improving not merely the efficiency but the morality of business."

PROGRESS IN FORESTRY

The annual summer meeting of the American Forestry Association which lately took place at Bretton Woods, New Hampshire, was notable because of four events. The first was the election of a new President: Governor Bass, of New Hampshire, was made President in succession to ex-Governor Curtis Guild, of Massachusetts, now United States Ambassador to Russia, who tendered his resignation to the Association when he received his ambassadorial appointment. The second event was the announcement of the operation of the Weeks Bill in the White Mountain region. This measure authorizes the Federal Government to purchase forested lands at the sources of navigable streams. In the White Mountains only twenty thousand acres have so far been offered for sale—not a very generous amount. Most of the lands offered have been examined in detail by the Forest Service. In some measure the American Forestry Association has been able to co-operate with the officers of the Forest Service in inducing New Hampshire landowners to offer their lands at fair prices. We regret to add that some large owners, and particularly some of those controlling the southern slopes of the White Mountains, have been entirely indifferent. It will thus be impossible to complete the purchases in the area outlined by the Forest Service, within which purchases may be made, except in two ways: (1) either public pressure must be brought to bear upon the landowners, so that they will offer their lands to the Government, or (2) action must be taken which will insure land acquisition. No action of the latter kind can be taken except by the National Forest Reservation Commission, created by the Weeks Law, and the Commission is not likely to proceed to compulsory acquisition as long as lands are freely offered *elsewhere*, or unless they become persuaded that public duty requires such action. It does require it. The preservation of timber on the White Mountain watershed is absolutely essential to New England's continued welfare. The third event was the gratifying report of the Society for the Protection of New Hampshire Forests. Its forester was able to announce that many residents around Lake Sunapee had requested the Society to serve as trustee and hold for them their aggregations of hundreds of acres of land on Mount Sunapee, and to arrange this land in such a manner as not only to preserve the forests on the mountain, but also to develop the growth. The Society has rendered its services free; for its future services in the development of the land it should, and of course will, be recompensed. The fourth event was the announcement that "American Forestry" is to take over "American Conservation," the organ of the National Conservation Association. "American Conservation" is to be discontinued, not because it has failed to meet the expectation of its founders—for it has not so failed—but because it absorbs the time and energy needed for the practical constructive work of the National Conservation Association, and the heads of that Association believe that they can more

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profitably devote its increasing influence to the accomplishment of this work than to the interesting and useful but less effective task of pointing out the way to it.

JUDGE LINDSEY AND THE "INTERESTS"

It is, of course, unnecessary to remind the readers of The Outlook of the work done by Judge Lindsey, the Children's Judge. He has brought about in Denver far-reaching and sorely needed reforms of police and prison conditions, and has achieved the creation of a Children's Court which he has made one of the most effective agencies in this country for dealing with the problem of youthful criminals and delinquents. In the fearless prosecution of his work he has earned the honorable distinction of the bitter opposition of both political machines in the State, and of the powerful special interests which it is matter of common notoriety are in Colorado in corrupt partnership with one or other of those machines. Against this bitter opposition he has been kept in his office at the head of the Children's Court, which he created, because the best citizenship of Denver believe in his integrity and in the effectiveness of the work he is doing. The assaults upon Judge Lindsey by his enemies, avowed and secret, have been vicious and unrelenting; and some of those assaults have taken the insidious form of attacks by those who are ostensibly working for the same end as himself, but who in reality are unavowed but no less effective partners of special privilege.

In the issue of The Outlook for March 25, Mr. Roosevelt, in a foot-note to an editorial, writing of the "great moneyed interests which have exercised so sinister a control over our political and social life," referred to the case of Judge Lindsey and said that he has been "violently assailed and vilified by the orators and newspapers directly or indirectly subsidized by the interests. One of his illuminating experiences has been with certain journals of a nominally philanthropic type. One of these was a paper nominally issued in the interest of the protection of children and dumb animals by the State itself, and another a private paper of the same type. Each is designed to influence religious and philanthropic people who mean well and do not think deeply, or who are entirely intelligent but lack the means of ascertaining the facts. Each accordingly is filled with articles advocating virtue in the abstract, or virtue somewhere else, or virtue which does not interfere with the financial well-being of the great corrupt corporations, . . . and then, having thus predisposed its auditors in its favor, inserts a vicious assault upon Judge Lindsey in an effort to discredit him."

In The Outlook of May 27 was printed a letter from a committee of five members of the Board of Directors of the Colorado State Bureau of Child and Animal Protection, the organization which publishes the first of the periodicals referred to in Mr. Roosevelt's foot-note. In the course of this letter the committee wrote: "This organization has been in existence for thirty years, is responsible for a large part of the legislation in this State for the protection of children and the lesser animals and for most of its enforcement. . . . Its good faith and singleness of purpose have never before been questioned from any responsible source. We desire to say that all those parts of your article which intimate that this organization is, or ever was, influenced in the slightest degree, directly or indirectly, by any of the 'interests,' as you define them, or that such influence was ever attempted by any of them in any way, or that the organization is, or ever was, influenced in any of its actions or expressions by anything but a sincere desire to promote the welfare of children and the lesser animals, are wholly untrue."

That the Bureau of Child and Animal Protection, through its official organ, "Child and Animal Protection," has consistently and viciously assailed Judge Lindsey and his work there is no room for question. One such attack reads in part as follows:

"There is undoubtedly no more amazing instance of successful humbug in recent times than the career of Judge Lindsey, and no more discouraging spectacle of egotism and hypocrisy than the same career presents. . . . The attitude of this Bureau toward Lindsey and the

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Court has been the same from the start. His motives were apparently selfish, his methods undoubtedly silly, and the result could not fail to be bad. . . . A traitor who has on occasion been a Judas to his friends and a Benedict Arnold to his city and his State. . . . No reputation and no influence gained by humbug and deception can remain fair and good. The man who is willing to gain a reputation by wrecking those of other men is surely signing notes he will shortly have to pay in discredit, disgrace, and shame. . . . When exposure comes in Judge Lindsey's case the record of this Bureau will be clear. Nobody can point to an indorsement of him or his juvenile court, direct or indirect, except so far, and so far only, as the facts warrant and justify. We have accepted none of his invitations; attended none of his banquets; been present at none of his meetings—have been careful not to place ourselves in a position which would lend color to his inevitable claim that he and his court were indorsed by this Bureau."

This attack, only one of many of equal virulence which have appeared in the pages of "Child and Animal Protection," leaves no room for doubt as to the position which the Bureau takes in relation to Judge Lindsey and his splendid work. Such antagonism as this on the part of a Bureau which is organized for the purpose of child protection, directed against a man with a record of accomplishment in this very field of child protection like that of Judge Lindsey, does not indicate a passionate desire for child protection in the agents of the Bureau.

But the Bureau's record in this very field is far from clear. The committee of its Board of Directors declared that the organization "is responsible for a large part of the legislation in this State for the protection of children . . . and for most of its enforcement."

There is convincing evidence that when, at the last session of the Colorado Legislature, several bills dealing with child labor were under consideration, the Bureau, through its agents, threw the weight of its influence against the bill which would effectually prohibit the labor of children and in favor of a bill which, in the opinion of experts, not only would not prevent child labor but would actually legalize it in certain industries. Fortunately, the Lafferty Bill, which has been called by an officer in the State Labor Department "the most outrageous imposition ever sought to be imposed upon the people of any State as a child labor law," was defeated; and after a hard fight, in which the agents of the Bureau were active against the proposed legislation, the Jones Bill, drafted by Judge Lindsey, became law. That Colorado now has an effective law prohibiting the employment of children in dangerous occupations is due in large measure to Judge Lindsey, and not in the slightest degree to the State Bureau of Child and Animal Protection. The agents of the Bureau would have killed such a law if they could. Their efforts may not have been made at the behest of the "interests," but there can be no question that they would have been eminently satisfactory to the "interests" if they had been successful.

The position of the Bureau in relation to the field which it was primarily supposed to cover is further illustrated by its persistent reiteration of the statement that there is no child labor in Colorado, made during a time when those who knew the facts knew that conditions in the mining, smelting, and other dangerous industries were, to use the word of one official investigator, "terrible." And the industries in which these evils existed (until the passage of the law drafted by Judge Lindsey and opposed by the Bureau) were owned by some of the very interests which have debauched Colorado politically and socially.

But the most convincing evidence in regard to the alliance between pseudo-philanthropy and special privilege relates to the letter of denial addressed to The Outlook by the Board of Directors of the Bureau of Child and Animal Protection. That letter was signed by five members of the Board. Subsequently, two of those five members, at a meeting with Judge Lindsey, freely admitted that some time previously a man who is a notorious henchman of the "interests" appeared before the Board of Directors of the Bureau and tried to have a resolution passed either directly denouncing Judge Lindsey or authorizing the Secretary of the Board to make public attacks

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upon him. These gentlemen admitted that the man who made this request of the Board had relations with the "interests" which were well known and undeniable; that, while the Directors did not pass the resolution requested, attacks of the kind desired began to appear in "Child and Animal Protection;" that these attacks were, in their opinion, outrageous; and that the circulation of these attacks had unquestionably been useful to the "interests." The fact that these admissions, essentially contradictory to the statements in the letter to The Outlook, were made by two members of the committee which signed that letter is testified to by two prominent citizens of Denver, Mr. H. G. Fisher, President of the Christian Citizenship Union, and Mr. E. P. Costigan, a leading member of the Colorado bar.

If the gentlemen of the Board of Directors of the Bureau of Child and Animal Protection wish to base their denial "that this organization is, or ever was, influenced in the slightest degree, directly or indirectly, by any of the 'interests,' as you define them, or that such influence was ever attempted by any of them in any way, or that the organization is, or ever was, influenced in any of its actions or expressions by anything but a sincere desire to promote the welfare of children and the lesser animals," upon the distinction between *being used by* the "interests" and *being useful to* the "interests," well and good. But we do not believe that in the court of public opinion this fine-spun distinction will be accepted as an adequate defense. Nor do we believe that public opinion will coincide in their apparent conviction that their refusal to pass a formal resolution authorizing attacks upon Judge Lindsey absolves them from responsibility for those attacks when they actually appeared in their official organ and for the effects of those attacks in giving aid and comfort to the forces of special privilege.

The facts are plain. Special interests were viciously assailing Judge Lindsey, the man who has done more for the protection of the children of Colorado than any other agency in the State. A representative of the "interests" asked the Board of Directors of the Bureau of Child and Animal Protection to join in the attacks. The Board declined to take formal action upon this request. Thereafter, however, attacks of the utmost virulence began to appear in the official organ of the Bureau. These attacks were republished in papers known to be controlled by the "interests." The agents of the Bureau have repeatedly declared that there is no child labor in Colorado, when the undeniable fact is that during the last two years child labor has existed in dangerous industries owned by the "interests." At the last session of the Legislature agents of the Bureau did their utmost to prevent the passage of a real child labor law and to bring about the passage of one which, according to experts, would actually legalize child labor in those same industries.

The Bureau of Child and Animal Protection is to be judged not by its professions but by its acts. Whatever its professions, its acts show that it is a derelict guardian of the rights of the children, and a zealous ally of those "interests" which find Judge Lindsey's activities on behalf of the children offensive to themselves.

NOT AFRAID, BUT CLEAN

From time to time groups of fanatical religionists appear who propose to reform the world by not wearing clothes, and the police have to be called in to suppress a nuisance. These people are not immoral; on the contrary, they are so good that they believe they have reached the Superman stage, "beyond good and evil." So from time to time the cry goes up from some young novelist whom nature has endowed with ambition but from whom she has withheld the ability which makes ambition effective, that American fiction is superficial and feeble because the American novelist is not allowed to tell the truth and present the facts of life; in other words, that in American novels people are compelled to wear clothes.

It is true, sex relations have received far less attention at the hands of American novelists than at the hands of Continental novelists; and in cases in which they are dealt with, as in "The Scarlet Letter" and "The Awakening of Helena

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Ritchie," they are handled with great reserve and in a deeply serious spirit. There is so far no "Indiana" or "Mlle. de Maupin" in American fiction, and neither our novelists nor our dramatists show any special interest in sex problems. The stage in this country does not lack plays of unblushing frankness in presenting the under side of social life; but so far they have been mainly "crowd catchers" and not serious dramatic studies from responsible hands.

One reason for this absence of the sex problem in fiction is the inherited reticence of the English-speaking race in dealing with sex relations; a reticence which is as old as the earliest records of the hardy men and women who were bred in the forests of the great section of Europe that is now the German Empire. These vigorous and active peoples were hard fighters, heavy eaters, and deep drinkers; but they had little sex curiosity; a certain shyness goes with great physical activity. Some of the Latin peoples, on the other hand, inherited from their ancestors of classical antiquity a morbid interest in the passional side of life, and standards of sex morality which rested on impulse rather than on a deep sense of control as the organizing force of character, or on religious conception of the ends of life.

An accomplished French novelist who visited this country not many years ago, commenting on the lack of interest among college students in the fiction of the degenerate school, explained it by the remark, "There is very little in your life to interpret it." The explanation was shrewd, and it was sound. In spite of offenses against morality, which the newspapers report with great energy and sometimes with unfortunate effectiveness, Americans as a whole are not morbidly curious about sex problems, nor abnormally interested in them. The shocking number of divorces has become a National reproach, but does not reflect a low standard of sex morality so much as low views of life, cheap and superficial conceptions of marriage, a tendency to lawless individualism, and a selfishness which amounts to social suicide. There is a thousandfold more dangerous anarchy in the divorce courts than in the meetings of professed Anarchists. But easy divorce and remarriage mean social vulgarity rather than sexual immorality.

The broadening of the interests and activities of women in this country has gone a long way toward putting sex impulse in sound relations with the other major interests of life; and the joint interests and activities of men and women have made them comrades as well as lovers. The normal companionship between boys and girls in American communities has contributed largely to the creation of a healthy sex atmosphere. The long history of co-education in this country is practically untouched by scandal. Foreigners find it difficult to understand this freedom, and are often skeptical of the purity of relations which has been developed under it. Such observers, especially if they come from Latin countries, find it almost impossible to believe that freedom of intercourse can be maintained without danger; but no one who knows American society can fail to be impressed by its cleanness. In the large cities the "fast set" is always to be reckoned with; but in this country, it may be added, the "fast set" is an exotic. The daily newspapers report far too many social scandals; but one scandal, if it has sufficient range in time and incident, will be spread over many pages through many issues. The relations of two women, a man, and a bundle of letters are of sufficient importance to fill the columns of metropolitan dailies through a hot summer. This lack of the sense of proportion in news values makes the unwary reader feel as if the whole country had gone to the bad; he forgets the millions of decent people who are living normal, wholesome lives outside the glare of the sensational searchlight.

The habit of respect for women formed early in the history of the country, the free and self-respecting relations in which boys and girls grow up, the invigorating athletic life which they share in common and which is a great outlet for physical energy, the comradeship between men and women and the wide range of their mutual interests, have practically destroyed that vicious attitude of men towards women once technically known as "gallantry." A hundred years ago there was no theme more familiar to the readers of the fiction

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of the day than seduction; it is significant that the pursuit of women by men as if they were the legitimate prey of the skillful hunter has practically disappeared from fiction. The immoral relations in the novels of to-day are founded on consent rather than on capture; and women are as often in fiction the aggressors as men.

These social conditions explain the absence of over-emphasis of sex relations in American novels, and they explain also the sense of unreality which pervades the stories that attempt to deal with these relations. It is the wide diffusion of the common interests of men and women, and not ignorance of the facts of life nor cowardice, which keeps our novelists largely silent about these matters. It is neither prudery nor false modesty which keeps our stories, as a whole, clean, but decent habits of life and a wide range of other interests. From time to time some young novelist raises a great outcry about the American fear of facing the facts of life and the shameful "shackling of art by middle-class prejudice," and forthwith puts into our hands a poor, thin, anæmic attempt at immoral fiction with too feeble a grip on life to survive its first summer; or a loudly trumpeting woman calls all the men novelists cowards, and gives us a gorgeously decorated romance, finished throughout in the boldest rococo style. Instead of presenting the facts of life without evasion or drapery, she so enswathes them in fold upon fold of language that they are never visible to the naked eye.

To put it plainly, there is a great deal of unadulterated humbug and cant in the plea that American novelists are not allowed to speak out about sex matters; if any one has anything to say about these relations that is true either to life or art, let him say it. Hawthorne had his say in "The Scarlet Letter," Mrs. Deland has had hers in "The Awakening of Helena Ritchie," and Mrs. Wharton in "The House of Mirth," and nobody sent in a call for the police. If any American can write the American equivalent of "Anna Karénina," or even of "Tess," the country is ready for it; but it must not be a feeble imitation of the real thing, appealing for its interest to the fact that it deals with forbidden things; it must be strong, vital, deeply serious, as art must always be when it touches the sources of the creative joy and tragedy in life.

BEAUTY AND WEALTH

The world has known few wiser men than Socrates, and none less dependent on outward circumstances or more indifferent to outward rewards. He was one of the noble company of those who serve men by leading them, and who bear their fortunes in themselves; to whom the ills of life bring no pain, and who are delivered from the fear of death. Most of us reckon success in terms of money or reputation; he counted success in terms of growth. Most of us reckon prosperity by possessions; he knew that the pursuit and practice of truth are the only evidences of real prosperity. His ugliness of feature and ungainliness of form would have been a great trial to most men, and especially in a country in which harmony of face and figure were counted among the rarest gifts of the gods. His bust as it stands among the busts of his illustrious contemporaries looks like a comic mask, so grotesque is it. Beside Pericles, in whose harmony, grace, and dignity of bearing the genius of Athens was personified, Socrates looked like a victim of Olympian malice.

But to the wise the worst things have their higher uses, and Socrates turned his striking ugliness to the best account. He treated it humorously, and adroitly made it serve the purposes of contrast. It was the badly made case in which the images of virtue, wisdom, steadfastness, and kindness were stored. It sent the glances of his disciples and hearers inward, and behind the mask they found a noble countenance; for, while the face is a matter of physical structure, flesh, and features, the countenance is the expression with which the soul illumines and radiates it, the shining through of the spirit of the man. His ugliness made Socrates more fervent in his devotion to beauty and more eager in his search for its secret. He believed so deeply in the goodness of the gods that he refused to accept ugliness as his unescapable fate. Since beauty was the highest form of being, it must be within reach of all who made life a true service of the gods.

This thought of the ultimate harmony lay at the very base of his view of life,

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and to attain the inward beauty was his earnest prayer. "Grant me," he said, "to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only rich; and may my store of gold be such as none but the good can bear!" To be beautiful and to be rich—could any prayer be more inclusive of the things which most men eagerly desire? But could any prayer be more unlike that which lies unformulated on the lips of a host of those who pursue beauty and riches as if they were outward possessions? Socrates, being a wise man, knew that they were inward possessions, not to be secured by striving, but to be attained by growth. To gain wealth in things without gaining wealth of spirit seemed to him a monstrous irony of the gods, a terrible defeat of the very purposes for which life was planned by the higher powers. The contrast between wealth in things and poverty of soul, of which the society of to-day affords so many examples, seemed to him like a kind of mockery of men, an irony so deep and bitter that only offended gods could have devised it in their scorn of the blindness of men.

To be outwardly beautiful and inwardly ugly is to be a beguiling impostor; to be outwardly rich and inwardly poor is to be a beggar wearing splendid apparel over rags. It is also to be the victim of a ceaseless warfare; for no man is at peace until his soul and his life are in accord. Nor is any man happy to whom more wealth has come than can be borne in perfect integrity of nature. The wealth that deadens a man's sympathy, enervates his will, makes him dependent on the services of others and the comfort of things, fosters selfishness and puts content with condition in place of content of spirit, is disguised impoverishment; he alone is rich whose wealth in things is tempered, spiritualized, and administered by a soul rich in kindness, brotherliness, and wisdom.

HOW NOT TO GET SELF-GOVERNMENT

EDITORIAL BY THEODORE ROOSEVELT

THE methods pursued in imposing a charter upon the people of New York—it would be a rank absurdity to speak of the process as *granting* a charter to the people of New York—by those in power at Albany (unfortunately the events of the past session have made most men feel that this is merely a roundabout way of saying, those in control of Tammany) give an almost ideal illustration of how not to act in the matter of self-government. There are many things this charter proposes to do which, in the judgment of good citizens, ought not to be done. For instance, it ought to be fundamental that the Mayor should not have power over the finances of the city, unchecked by the action of any other elective official. But the transfer of powers from the Comptroller's office to that of the Corporation Counsel, who is an appointee of the Mayor, brings about precisely this unchecked control by the Mayor. (Under stress of popular criticism, this provision, we are now informed, will probably be altered—which admirably illustrates the need of such criticism.) The provision eliminating the power of supervision exercised by the State Civil Service Commission over the Municipal Civil Service Commission is almost certain to mean the elimination of all real effort to achieve the merit system in the appointment of those occupying the lesser positions in the municipal civil service; under the State Civil Service Commission there may have been shortcomings, but if so, this is certainly not the way to remedy them. The Board of Education has been reconstituted on principles which have been emphatically condemned by the best educators in all parts of the Union. Instead of being kept as a State function, education is practically made a city function, and the appointment of those who are to have charge of it is so arranged as to make it almost certain that sooner or later it will be treated as an appanage of the politicians. The Mayor is given power to hold up any franchise; a power which in New York City is of enormous consequence. The power of the Governor to remove the Mayor upon charges and after trial is taken away. Now, it is right that the

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Mayor should have great power; but means should be provided for holding him strictly accountable for the exercise of the power. I very thoroughly believe in concentrating power in the hands of the executive, but the proposed charter does this to an extreme degree, and yet relieves him of responsibility for the way he exercises the power. It is to the last degree unwise to have the power over the finances left unchecked in the Mayor's hands. It is to the last degree unwise to make him a despot over the educational system of half the State of New York—for New York City contains half the population of the State. It is thoroughly unfortunate that no power should be lodged in the hands of the Governor whereby the Mayor can be called to account.

But, bad though the provisions of the charter are, the method of thrusting the charter upon the city is much worse. The change of wording in provision after provision is such as to make experts like those of the Bureau of Municipal Research wholly unable to tell just what is meant; for instance, it seems clear that the charter gives the Mayor power to destroy any public record whenever he sees fit. Those responsible for the charter published a summary which was wholly misleading; and only the popular demand frightened them into making the whole charter public far enough in advance of action to give a chance for popular discussion. Practically, if the Legislature, which is to meet at Albany next month, does as Tammany expects, the organic law under which five millions of people are to live will be imposed upon them without allowing them to take any real part in framing it, without giving them any adequate opportunity to express their opinion upon its infinitely varied, and sometimes obscurely set forth, provisions. A more undemocratic method of procedure could not be imagined. The citizens of New York have not asked for this charter. There has not been the slightest popular demand nor agitation for it. Arizona and New Mexico contain together not much more than one-tenth of the population of New York; yet they have drafted their own Constitutions, through their own representatives, whose debates were widely reported, and whose actions were finally passed upon by the people of the Territories concerned, and were then, and not till then, submitted to Congress. The people of the city of New York, ten times more numerous, are not given anything even approaching the opportunities thus given Arizona and New Mexico to fix for themselves the fundamental law under which they are to live. They have had no choice, direct or indirect, as to the men who have framed this charter, and they have been in no way consulted as to its provisions. Finally, they are to have nothing to say as to whether they will accept or reject the charter that has been framed for them. Every principle of home rule is violated by such action, and it is to the last degree undemocratic and in violation of the fundamentals of popular government. Moreover, the proposed charter will give, by the action of outsiders, powers to one elective officer which that elective officer was not chosen to exercise, and at the same time will take from other elective officers powers which they were chosen to exercise. In 1909 certain men were elected to manage the municipal affairs of New York. All the men thus elected, except the Mayor, ran on the ticket opposed to that on which the victorious candidate for Mayor ran. All these men were elected to exercise certain well-defined functions, and were chosen to positions of certain well-defined powers. The election was the commission of the people of the city of New York to those officers to fulfill the functions and exercise the powers. Now, nearly two years after the election has taken place, a partisan Legislature steps in and says that the one officer who was elected on a partisan ticket—its own ticket, the Tammany ticket—shall have his powers greatly increased, and that the other officers elected on the other ticket—the non-partisan ticket—shall not exercise the functions intrusted to them, and shall have their powers greatly diminished, continuing in office, it is true, but not continuing to exercise the powers with which the voters intrusted them. The citizens of New York have a right to demand that they be permitted to exercise the same kind of intelligent control over the making of the organic law under which they are to live that is granted to the people of the new States.

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CHOLERA COAST DEFENSE

AN INTERVIEW WITH DR. ALVAH H. DOTY HEALTH OFFICER OF THE PORT OF NEW YORK

BY

HENRY FARRAND GRIFFIN

"CHOLERA at New York." Scarcely more than a decade ago these words, flashed over the wires from Atlantic to Pacific, would have sent a thrill of panic through the country. There could be no more impressive tribute to the recent swift advance of medical science and the increased efficiency of Quarantine and Health Departments than the well-justified calm with which press and public alike took the announcement that cholera had once more crossed from the Old World to the New. This was the more noteworthy because many persons still living remembered the great epidemics that swept the country in the middle of the last century, leaving the dead in thousands behind. Men still young had vividly in mind the cholera panic of 1892, when even the foreign mail bags were disinfected, and the inhabitants of Fire Island, armed with shotguns, attempted by force to prevent the landing of passengers from infected ships.

We have learned a good deal since then, and so have the doctors. We have seen the surgeons of the United States Marine Hospital Service go into Panama, where yellow fever had taken its annual toll of death for centuries, and stamp out the disease as one would tread the smoldering flame out of a burning rag. We know the relation between yellow fever and mosquitoes, and that where there are no mosquitoes there will be no yellow fever, or malaria either, for that matter. We have learned that the first step necessary to combat successfully the bubonic plague is to exterminate rats and their fleas, which spread infection. We know the relation of the house-fly to typhoid fever, and, armed with this knowledge, the surgeons and sanitary officers of the Division of Maneuver kept the army recently living under canvas in Texas in a superb condition of health that proved how cruelly unnecessary were the thousands of deaths from typhoid in our camps during the Spanish-American War.

In their successful war on all these diseases the medical men have learned more and more surely the truth of the old adage that an ounce of prevention is worth many a pound of cure. Once they have discovered the real source of infection, they have had little difficulty in preventing its spread. And they are learning all the time. This year Dr. Alvah H. Doty, Health Officer of the Port of New York, has given proof positive of the cholera carrier's dangerous ability to elude the safeguards of quarantine methods and regulations hitherto considered ample and effective. How quickly this knowledge was put to practical use could be seen at the Quarantine station of New York Harbor the other day. A threatened cholera epidemic along the Atlantic coast had been checked and every possible source of infection stamped out. Incoming ships from infected ports were moving slowly but steadily through a new routine of quarantine regulations especially adapted to detect the presence of cholera carriers. All went as smoothly as though the system had been in effect for years instead of weeks. Three big liners, under suspicion since they had taken on passengers at Naples, lay at anchor in the Narrows, flying between foremast and funnel the warning yellow flag, the international signal that a vessel is still held in quarantine. Up at the bacteriological laboratories a large staff, reinforced by experts drawn from the United States Marine Hospital Service and the State and city Health Departments, worked in

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relays, day and night, examining under powerful microscopes cultures taken from every person on the suspected vessels. The experts were hunting through their lenses for the deadly little bacillus, shaped like a comma, that has in its infinitesimal form all the potentiality of thousands of deaths and a devastating epidemic. Right here on the gleaming glass slides under these microscopes is the final line of cholera coast defense.

Let one of those thousands of cultures show the little comma-shaped bacillus, and the quiet words of the expert, "Here it is," send a liner's passengers down to the detention barracks of Hoffman Island until all who are infected have been stricken or all danger has passed.

All was order and system that day at Quarantine among these men who were defending the Nation's health, but these conditions had not come without preparation. Long before the general public even suspected the danger of cholera the Quarantine lines were closing in ever-increasing watchfulness along the Atlantic coast.

Dr. Doty was expecting cholera on incoming ships from the Mediterranean this year, and he was prepared for it. Two or three sporadic cases had developed on vessels *en route* from southern Europe last autumn. In no case, however, did the infection succeed in passing Quarantine. Officers of the United States Marine Hospital Service abroad had watched the march of cholera across Europe in 1910 and the resultant invasion of Italy. The efforts of the Italian Government officials to conceal the real seriousness of the situation did not deceive these trained observers, and they forwarded confidential reports of the progress of the epidemic to this country.

While the bacteriological experts hunted their quarry in the laboratories and the liners swung at anchor awaiting the result, Dr. Doty sat in his study down at Quarantine and told how he had planned his campaign against the cholera carrier. The fight had been won then, and the danger of an epidemic was past. He might well have spoken with some little pride of the achievement, but he seemed to look upon the whole business in the most matter-of-fact way, as if fighting cholera were nothing at all out of the ordinary, but all in the day's work.

"I knew what we were in for," he said, quietly, "and we were ready. Previous to last year there was a general feeling that cholera was a disease that demonstrated itself within five days of infection. Therefore, as a means of combating cholera, we depended on a five-day detention of persons suspected of infection or coming from an infected district. We held them for five days, and, if no cases developed, we let them go, on the theory that there was no danger of further infection. This was our theory, as is indicated in the regulations of the United States Government and local Quarantine and Health Departments.

"But in the last four or five years we have learned that in nearly all diseases we are dealing with two classes never before fully appreciated: first, the mild and irregular type; and, second, the carrier. We have learned a great deal more about the danger of carriers in many infectious diseases in the last few years. You will recall the case of 'Typhoid Mary,' which attracted considerable attention in New York a year or so ago.

"We know now that when cases of infectious disease get past Quarantine the infection is not carried in clothing or baggage or cargo. It is nearly always the mild or irregular case or the carrier that brings the infection. Twelve or fourteen years ago I began to use the clinical thermometer to detect these mild or irregular cases here at Quarantine when yellow fever was suspected. This proved most effective against yellow fever, but it is of no use as a guard against cholera. Cholera patients develop a high temperature only in the last stages of the disease."

As Dr. Doty told of his growing belief that there was still much to be learned about the sources of cholera infection his face lighted up with enthusiasm, and he laughed as he told of the old crude quarantine methods, the disinfecting of mail-bags and cargoes, and the terror that the very word cholera once carried.

"It was almost as bad as the old ways of fighting yellow fever, before we knew about mosquito infection," he said.

"I caught my first cholera carrier on a

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vessel arriving here from Naples last year. The possibility of such a type had always interested me intensely. I believe that Professor Calmette had already described a case of cholera carrier occurring during the epidemic at Hamburg in 1892. A young man, supposed to have been infected in that city, traveled for two or three weeks, and then suddenly developed the disease.

"When the vessel which I suspected arrived from Naples last autumn, after a voyage of fourteen days, the ship surgeon's certificate declared no deaths, no infectious disease or suspicious cases, and no case of intestinal illness. Our examination of the passengers and crew showed all apparently well. We were requiring at that time from all ships coming from cholera-infected ports a list of all cases where some of the passengers or crew applied to the ship's surgeon for any sort of treatment whatever. On this vessel six men had sought treatment for minor ailments. None was any longer under treatment, and all appeared practically well. I decided, however, to detain these six men at Hoffman Island for observation. Three days later one of the six was in a state of collapse, and died of cholera within twenty-four hours. Bacteriological examination, confirmed by exhaustive tests, gave positive evidence that it was a case of cholera.

"There we had a plain case of a cholera carrier. The man had come on a voyage of fourteen days from the infected port, and did not develop the disease until three days after his arrival here. That was enough to put us on our guard, and we have had unmistakable confirmation in a number of similar cases this year. The importance of this discovery in regard to cholera carriers can hardly be overestimated. We know now why cholera has evaded the Quarantine barriers in the past and how to prevent it in the future."

Dr. Doty does not claim the credit for the discovery of the cholera carrier. He says that he has simply confirmed in practice what medical men have long suspected. But theory and practice differ in a very important sense when the defense of a nation's health is concerned, and when Dr. Doty was once convinced that his theory was correct he moved without hesitation to give it practical effect.

"The remedy was plain," he said, "and we have taken the necessary steps to enforce it. By authority of the Secretary of the Treasury all persons arriving from infected districts must remain at Quarantine until specimens from their intestinal tracts have been submitted to bacteriological examination. This necessitates a great deal of hard work and a big staff of experts, and we are obliged to hold all vessels from infected ports for from two to three days. But it is well worth the trouble. It makes the detection of cholera carriers practically certain. The system is now in force at Quarantine, and we will continue it as long as necessary."

Dr. Doty was asked if this system of bacteriological examination gives an absolute assurance that no cholera infection can pass Quarantine.

"Not absolute," he replied. "There is no system of quarantine regulations, even the most modern and scientific, which will guarantee one hundred per cent safety. But it is practically effective. Any case which did evade us would be promptly isolated upon development, and all sources of infection extirpated. The chance, however, of a case of cholera evading bacteriological examination is extremely remote. This is the only way it could occur: We know that a carrier may expend his potentiality as a source of infection. We have had cases in which the carrier has not developed the disease for forty-five to fifty days after infection, and he may never develop the disease in an acute form, but recover completely. Now he may have infected another person and later have recovered himself so that he will not show the bacillus upon the bacteriological examination. The other person whom he has infected may not have passed the period of incubation, and will likewise fail to show the bacillus upon examination. You will see that that is a very remote contingency."

These regulations, under the system now in vogue at Quarantine, apply only to the steerage passengers and the crews of vessels. Cabin passengers of suspected or infected ships are customarily released, unless, in Dr. Doty's opinion, the emergency requires their detention. He has,

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of course, ample authority to detain cabin passengers if necessary. The practice of releasing cabin passengers has been found entirely safe, and in the past two years that it has been followed no spread of infectious disease has been traced to this cause. Dr. Doty gives several good reasons for following this course. Cabin passengers are not as likely as steerage travelers to come from infected localities, or to develop infectious diseases. They are practically isolated on shipboard from the quarters of the steerage passengers, among whom most of the cases develop. There is nothing very dangerous in single cases of infectious diseases passing Quarantine providing they are promptly isolated and the proper precautions taken when the disease develops. Steerage passengers are not likely to consult a physician until their symptoms have taken a serious turn and there has been abundant opportunity for the infection of others in the crowded quarters in which persons who travel by steerage are likely to live. On the other hand, cabin passengers are far more apt to consult a physician at the first symptoms, and their isolation in time to prevent the spread of infection is a comparatively easy matter.

The fumigation of baggage and cargoes Dr. Doty regards as equally useless and unnecessary.

How effective the measures taken at the port of New York have been in safeguarding the Nation from the possibility of a disastrous epidemic of cholera the history of the recent cases brought to this country from the Mediterranean plainly show. Since this spring some thirty-odd cases have either developed on this side of the ocean or have been removed from ships for treatment. There have been no new cases recently, and ships coming from infected ports have practically ceased bringing steerage passengers on account of the expense involved to the companies by the rigid enforcement of the new Quarantine regulations. Five cases, probably all carriers, succeeded in passing the Quarantine barrier. One woman, after detention and release from a ship arriving from the Mediterranean, developed cholera in Brooklyn. There was a similar case of a man who died in Auburn, New York, although this was not bacteriologically determined as true cholera. A woman who kept a sailor's lodging-place died in Boston. No source of infection could be traced with certainty. A sailor coming from Boston was taken ill in a lodging-house in lower Manhattan, New York City, and after his removal to Bellevue Hospital it was found that he was suffering from cholera. An employee at Hoffman Island in New York Harbor, where the cholera cases were taken for treatment, developed the disease at his home on Staten Island. In *not one* of these instances did a secondary case occur—sufficient proof of the vigilance and prompt precautions taken by the attending physicians and health officers.

A record of this sort would appear to justify the statement made by Dr. Doty when he said:

"There is no disease now known with which modern medical science and sanitation cannot successfully deal. There may be sporadic cases of cholera in the future in this country as long as there remain so many infected areas in the world, but there is not the slightest danger of a serious epidemic while our Health and Quarantine Departments remain in their present efficient condition."

Thus the cholera came to the Eastern sea-gates of the Nation and was checked, held, and repulsed. There were anxious days for Health and Quarantine officers all along the Atlantic coast, but few people will ever know just how hard Dr. Doty worked, and how many hours out of the twenty-four he was on duty until he had the situation well in hand. And it is only fair to him to say that he has fought his successful fight against cholera under a difficult handicap. Last year a lawyer forwarded complaints to Governor Hughes based upon the affidavits of certain immigrants detained at Quarantine, charging unsanitary and improper conditions at the Quarantine stations at Hoffman and Swinburne Islands. Governor Hughes sent the complaints to Dr. Doty, asking a report. Dr. Doty investigated, and answered that there was no basis for the charges. Governor Hughes was apparently satisfied with Dr. Doty's report, for he took no further action in the matter. When Governor Dix was inaugurated, the same lawyer sent the

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same complaints and affidavits to him. Governor Dix appointed Charles N. Bulger a Commissioner to investigate Dr. Doty's administration as officer of the port of New York, and to hold hearings in that city.

Governor Dix, in the midst of the mild cholera scare when the first cases appeared, instructed Commissioner Bulger to conduct his hearings and investigations so as not to interfere with the efficiency of Dr. Doty and his department in fighting the cholera. Just how this was to be done the Governor did not make clear, and the inevitable results of the proceedings on the discipline of the Quarantine staff in such an emergency may be readily imagined.

Meanwhile Dr. Doty is going about his duties just as serenely as ever, laying his plans to ward off the danger of future cholera invasions. He holds that the discovery of the cholera carrier, far from showing that our defense against the dreaded disease is weaker than we had hitherto supposed, is a cause for congratulation, and has immensely strengthened our means of Quarantine defense.

"Contrary to long-existing belief," said Dr. Doty, "cholera does not spread swiftly in the absence of general infection; and general infection, either on a vessel or on land, should properly be considered a serious reflection on the physician or health officer in charge of the sanitation of ship or district. The number of deaths in the cholera epidemic of 1882 in Naples frequently rose as high as one thousand a day; but during the recent outbreak the daily mortality has never exceeded twenty-five. There are just two reasons for this great improvement. Naples now has a reasonably pure supply of water, and the regulations of modern sanitation are now properly enforced. It is perfectly safe to say that the means now used to combat typhoid fever in this country would prove quite as efficient against cholera.

"In view of what is now known in regard to cholera carriers and mild and irregular types of the disease, and the possibility of infected persons thus entering communities without warning, health officers throughout the country should be prepared to detect and promptly isolate cases of cholera at any moment. Death certificates giving the cause of death as gastro-enteritis or intestinal trouble of any sort should be carefully investigated and bacteriological examinations made. In the absence of general infection, with these precautions reasonably carried out, there is practically no chance of a serious outbreak of cholera occurring anywhere in this country."

Dr. Doty believes that there are only two infectious diseases now known which are a serious menace to civilized communities and require constant vigilance on the part of quarantine officers. These, he says, are cholera and the plague, pneumonic and bubonic. They are always present in a greater or less degree in Asia, and subsidiary epidemics are continually finding their way along the trade channels of the world to other continents.

"The only way we could definitely eradicate cholera or plague," said Dr. Doty, "would be to go into the East and stamp out the sources of infection just as we would here. And that is practically impossible on account of religious and political conditions and the resistance of most of the Eastern peoples to modern methods of sanitation. The great Mohammedan pilgrimages to Mecca are one of the greatest and most constant causes of widespread infection. But all that is a little wide of my job," he added, with a smile.

If any one should feel nervous over the chance of a cholera epidemic in this country, it would do him good to see Dr. Doty as he spoke the other day, the personification of energy and efficiency, with a military erectness of carriage that belied his silvering hair, with the tense eagerness in his words which bespeaks the man who loves his work and enjoys talking about it. And as he told of that work, which is never ended, night or day, it was a very comforting thought that a man of his sort mounts guard over the Nation's health at the gates where seven-tenths of our sea-borne commerce comes, year after year, bringing in its train all the possibilities of the dread disease scourges of Eastern lands.

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THE MASTER BUILDER

"As he is, so are we in this world"

BY LYMAN ABBOTT

TENTH ARTICLE

THE FRIENDS OF THE MASTER

THE Master had many warm, devoted friends. Great crowds thronged him wherever he went. He was so popular, even in Jerusalem, the city dominated by his enemies, that it is said that the authorities dared not arrest him by day because they feared the people. His trial was had at night, and the condemnation secured in the early morning before the pilgrims in the city were aware of what was going on.

This popularity of the Master was not a merely superficial and ephemeral popularity. It is true that many thronged him because of his ministrations of healing; others, fascinated by his simple eloquence; others, drawn by mere curiosity; still others, by a more or less definite faith that he was the Messiah and the hope that they might share in his triumph when he brought in the anticipated kingdom. But there were profounder reasons for his popularity than these.

The Twelve, who became his constant companions, and the Seventy, whom he sent out, two by two, to carry the message of his Gospel in the region beyond Jordan, were devotedly attached to him. The nature of their devotion is indicated by the fact that, when he went up to Jerusalem, the city of his enemies, whose purpose to put him to death was well understood both by the Master and his companions, they followed him thither, one of them speaking for all when he said, "Let us also go, that we may die with him." And this devotion to his person was by no means confined to these few special friends. It was widespread, deep, and abiding. His power to create enthusiasm, and an enduring enthusiasm, is unparalleled in the history of the world. Confucius lived and taught for forty-seven years; Siddhartha, the supposed founder of Buddhism, if we may trust the legendary stories of his life, for forty years; Mohammed carried on his work as a religious ruler and reformer for twenty-three years; Moses, the lawgiver of Israel, had a period of forty years in which to impress upon the people of Israel his conception of God and of righteousness; Luther was engaged for twenty-seven years in missionary activity, and John Wesley over fifty years in promulgating the doctrines and forming the organization of Methodism. But in three years Christ taught all that he taught, did all that he did. Out of these three years of seed-sowing grew all the harvest-fields of Christendom.

Men loved the Master because the Master loved men. We are so accustomed to combine religion and philanthropy, reverence for God and regard for the rights and well-being of man, that we can hardly imagine them as separated. In fact, however, religion and philanthropy have not always been, it might perhaps be said have rarely been, handmaids. The temples of religion have not been inspirations to charity and kindness. Infanticide in China, indifference to pauperism in India, the not infrequent isolation of the saints of even the Christian churches in the Middle Ages from the world of men, all indicate this separation between piety and morals. In the first century in Palestine the orthodox religion was not a philanthropic religion. True, the precepts of Moses abounded with directions to charity, but the doctors of orthodoxy had long since forgotten those precepts. There were rabbis who had not forgotten them, but the prevalent religion was one of formalism, not one of service. Sin evoked bitter condemnation, not mercy; disease evoked abhorrence, not compassion; the lunatic was cast out from human sympathy and left to find his bed among the tombs, for no human house would give him habitation.

The Master came bringing, perhaps it would be more correct to say reviving, a

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religion of philanthropy. He came both teaching and practicing good will towards men. The song which the angels sang when he was born, "Good will toward men, on earth peace," was, to use a musical phrase, the *motif* of the symphony of his life. The stories of what he had wrought of human helpfulness for his brethren were repeated from village to village. He stood by the shore of the Sea of Galilee, watched the fishermen who had toiled all night and got nothing, discerned a shoal of fish on the opposite side of the boat, told them where to throw their net, and so secured for them a catch which transformed their night of failure into a morning of success. When his teaching in the field drew to its close with the setting sun, he bade the people sit down in ordered ranks and provided them with a picnic supper. He interrupted the church service in the synagogue to heal the paralytic. He welcomed the outcast leper, healed him with a touch, and sent him to the priest to secure a health certificate. Whatever modern rationalism may think of these stories, the people then universally accepted them as true. This rabbi was not, as other rabbis, careless of the sick and suffering, scrupulous only respecting forms and ceremonies. He everywhere carried with him sympathy for his fellowmen, and with that sympathy good cheer, helpfulness, and happiness. The fame of his beneficence went everywhither, and men ran to welcome this new spirit, so foreign to the ecclesiastically robed formalism in the churches.

The sympathy of the Master was by no means confined to these practical works of healing. He was a man of the common people, had come from the common people, was interested in the common people, spoke of the themes which concerned the common people. He talked their language and ministered to their needs. The religion of the day was a class religion. To attend the synagogue was eminently respectable. The rabbis in the synagogue talked in class language, dealt with distinctions that the common people cared not for, ministered to wants that the common people did not experience, preached a scholasticism that to the common people was as nothing.

The Master was animated by a very different spirit. He brought to the common people that which they rarely found in their synagogues or in their rabbinical leaders. Long before Burns he taught that "a man's a man for a' that." He told his congregations that the rich man who cared not for the suffering poor was worse than the beggar who lay at his door; that the rich man who accumulated wealth only for his own self-indulgent pleasure was a fool; that the publican, conscious of his own sin and seeking for some help, was more acceptable to God than the rich moralist who boasted in pious prayer of his excellencies; that to do righteously in daily conduct was better than to do scrupulously in sacrifice. He preached to the common people the religion of a common life, the religion that Micah had preached some centuries before—that to do justly, love mercy, walk humbly with God, is all that God asks of any of his children. He gathered his disciples from the common people: Peter, James, John, Andrew, were fishermen; Matthew was a tax-gatherer; in all the twelve there was only one ecclesiastical aristocrat from the province of Judea, and he was the traitor that betrayed him. The people flocked to hear a preacher whose preaching, as well as his deeds, was a ministry to the wants of a common life.

When religion separates itself from common life, it grows ascetic. The religion of Palestine in the first century was a religion of asceticism. The ancient law of Israel provided but one day of fasting in the year, but subsequent ceremonialism had added other days. The orthodox Jew fasted on the fifth day of each week, because on that day Moses went up to the Mount for the law, and on the second day of each week, because on that day Moses brought the law down; on the fourth day of the month, because on that day Nebuchadnezzar had captured Jerusalem; on the fifth day of the month, because on that day the Temple had been burned; on the seventh day of the month, because on that day the Jewish Governor of Jerusalem had been murdered; on the tenth day of the month, because on that day Jerusalem had been besieged by the Chaldeans. These were the regular fasts of the more orthodox; others were added

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by individual inclination or ecclesiastical decree. Religion sat in sackcloth and in ashes. To be religious was to be gloomy, sad of visage, thin of flesh. The Master swept all this away. He never fasted himself save in that one great wrestling with temptation in the wilderness; he counseled his disciples not to fast, told them that, if they must fast, to keep their fasting secret. He came, as he said of himself, eating and drinking, and, though men railed at him and called him a wine-bibber and a drunkard, still he went on eating and drinking. He bade his disciples, if they gave feasts, to invite the poor, the lame, the halt, the blind, that by such invitations they might add to the joys of humanity. He preached and practiced a religion of joyousness. The greatest of the Apostles, in his catalogue of the fruits of the Master's spirit, put joy next to love. Even the experience of repentance was, in the Master's thought, an experience of joy. The prodigal son was welcomed with music and dancing. When the corrupt politician of that day was called from the money-changers' table to become his disciple and accepted the call, no time was spent in lamenting the sins of the past. The event was made an occasion for a feast with the publican's companions. The orthodox were shocked by this teacher of religion who pushed aside all those customary mournful aspects of religion, and came with joy in his heart and a song on his lips; but the common people liked joy better than sorrow, thanksgiving better than fast days, and followed one whose ministry was that of gladness and songfulness.

The religion of that day was not only ascetic, it was rigorous and burdensome. It was not emancipation, but servitude; not liberty, but bondage; not an emancipation proclamation, saying, "Thou canst," but a prohibitory law, saying, "Thou shalt not." Religion was regarded as obedience to rules. It is still often so regarded. These may be rules respecting worship; then the religion is a ritual. They may be rules respecting belief; then the religion is a creed. They may be rules respecting conduct; then the religion is a morality. But, in either case, the religion is obedience to certain rules prescribed by divine authority. This was pre-eminently the case with the religion of the orthodox Jews in the first century. The liberal Jews regarded religion as obedience to a moral law, the stricter Jews as obedience to a ritualistic law; but neither Hillel nor Shammai regarded it as liberty. The Master was an emancipator. His Gospel was truly interpreted by Paul in the saying, "Ye are called unto liberty." He interpreted it himself in the saying, "The Son shall make you free." True, he told his disciples that he had not come to destroy the law and the prophets, but he added in the same breath that he had come to fulfill them—that is, to show mankind how to reach a noble life in a better way than by the painfully slow and always imperfect way of conscious, purposeful obedience to statutory regulations. "Take my yoke upon you," he said, "for my yoke is easy and my burden is light." He came, said John, who, of all his immediate disciples, probably understood him the best, to give men *power* to become the sons of God. If they were sons of God, receiving from God the divine life, they would live divinely. This divine life would free them from the statutory regulations to which they had been subject. The ceremonial obligations, the fastings, the ablutions, the forms of prayer, the sacrificial offerings, he discarded for himself, and, by his example, for his followers.

This distinction between the religion of the Master and the religion of the orthodox of his day is in nothing more clearly seen than by glancing at the teaching of the two respecting the Sabbath. Ten or twelve centuries before the Master's time Moses had prescribed one day for rest. On that day Israel was required to abstain from all toil. If any man endeavored to compel another man to labor on that day, or even set him an example of unnecessary labor, he was to be punished. But orthodoxy had added rule to rule, until a complicated Sabbath law had grown up which no ordinary man could keep in mind, much less yield obedience to it. Because Nehemiah had forbidden the traders to bring their bundles of merchandise into the city on the Sabbath, the sick man when cured must not take up the mat on which he lay and carry it home. Because the people must not harvest grain, if the house-mother fed her chickens on the

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Sabbath day, she must gather every grain that fell to the ground, lest some should sprout. Because they must not thresh their wheat, they must not wear heavy shoes, else the wooden shoes might thresh out some grains of wheat. Because they must not hunt, they must not catch a flea. It was even seriously debated whether it was right to eat a fresh-laid egg on the first day of the week because, presumptively, the hen had prepared it on the day previous. The Master swept all these Sabbatarian regulations away. He defended his disciples for plucking corn and eating it on the Sabbath; ostentatiously healed the sick man on the Sabbath and bade him take up his bed and walk; declared the Sabbath was made for man and not man for the Sabbath, and that man was therefore lord of the Sabbath; declared that, as his Father through all these years had been working benevolence and love on the seventh day, as on every other, so might all his children. The note that the Master sounded was a trumpet note of emancipation to a people manacled with religion. He taught them that religion is life, and life is liberty; that the true religion comes, not as frost to freeze men up, but as sunshine to set them free and bid them grow into the liberty of the glory of the children of God.

This teaching of the Master was with authority. That authority was not furnished by the miracles he wrought nor by the prophecies he fulfilled, for the authority was recognized when he wrought no miracles and before men perceived that he had fulfilled any prophecies. That authority was furnished by the response which the hearts and the consciences of men made to his teaching. Traditional doctrine had taken the place of living faith. Scholastic refinements in theology had been substituted for the old, homely, simple, but earnest teaching of the prophets. Such scholastic refinements in theology find no response in the hearts and consciences of men. They have therefore to be imposed on men by authority from without, by excommunications and various penalties in this life, or by threatenings of wrath in the life to come. But the simple duties of love in all its various aspects, and the simple truth of God's love to his children in all its multiform phases of justice and tenderness, compassion and mercy, need no external authority. The heart within responds, "This is true." These simple truths of human duty and divine love form the staple of the Master's teaching. He paid no attention to the refinements of scholastic theology. He told men that the whole law was summed up in the one word "love"—love for one's neighbor, love for God. He told men that one's neighbor was the one who was in need, whom one could help. He told men that God is the Father of the whole human race and that he teaches us about himself by the instinct of fatherhood which he has implanted in us. He told them that this Father had provided comfort for the sorrowing and forgiveness for the erring and sinful. He told them that all they needed to win that forgiveness was to abandon their wrong-doing and return to their Father. They need bring no gift, they need offer no sacrifice. Their poverty was their gift; their need was their sacrifice. He lifted the burden of remorse off the prostrate and despairing sinner. He opened the window and bade them look out upon the eternal life. He told them that this eternal life was the gift of God, not to be paid for by sacrifices, not to be earned by labors, but to be received with childlike gratitude. All Palestine was surprised, startled, attracted, by the teaching of this new rabbi—a rabbi who came bringing a religion of philanthropy, a human sympathy, a festal and joyous religion; a religion of liberty, because a religion of love; a religion not for a class but for all men, not of sadness and sackcloth but of joyous songfulness, not of bondage to law but of liberty; and, above all, a religion of absolute certitude, because the certificate of its truthfulness is written in the hearts and consciences of mankind.

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FROM AN ADIRONDACK NOTE-BOOK

BY GEORGIA WOOD PANGBORN

In camp by the John's Brook Trail—night.

PAN is dead, for I saw his bones in the moonlight. . . . We were sitting by the camp-fire, and the moon came up over Wolf's Jaws in an interesting manner, its cold brightness striking through the cedars like the shine of a sword point; and the whiteness of its light, by contrast with the redness of our fire, turned the slim dark spruce trunks as pale as white birch.

As it came higher, I marked a glimmer in the clearing where the fallen behemoth lay under snug moss, and went there sentimentally, as one does when interested in moonlight, and there I found that what by the illusion of daylight I had taken to be upturned roots of trees were really gigantic thigh-bones, and that the gray shag of dead spruce branches was the matted hair that still clung to the scattered fragments of the skeleton.

Did I see a dryad standing in an attitude of mourning beside a ragged stump whose top was yellow, and bled with rosin, and smelled of the gathered fragrance of two centuries or more, spilled by yesterday's ax? But, if it were she, she vanished as the moon rose a little higher, and where I had seen her slim white body was the tall broken stump of a birch. The tough bark still held it to the semblance of solidity, but what had been wood was now only yellow dust. . . . Pan died, of course, a long time ago, as one can see by the way the bones have sunk into the spruce mold. If he had lived, he would never have allowed the forests to be laid waste as we have seen. But the old gods were a weak and perishable race. Jove has left Olympus, and Pan is dead in his forest. . . .

We seem sensibly closer to the moon here, and as she swings from mountain to mountain it is evident that she hangs nearer the earth than she does elsewhere. One understands that she has to climb the other side of those mountains, just as we did, on foot, and reaches the ragged spruce sky-line a bit disheveled and out of breath, disentangling her draperies with some difficulty before she strides across our camp-clearing, to climb down again the other side of Marcy. . . .

"What if she got stuck there some time?" one remarked, with foreboding. We did not know, down among the free spaces of the open country and among city houses, where one notices the moon but little, that she had to pass through so menacing a place as Wolf's Jaws. It sets one to thinking about the other dangers she has to meet.

In my scanty reading on the subject I have never seen noted the ventriloquial powers of a camp-fire; I mean at night—the delicate effect is lost in sunshine. But at night its snappings and sighs echoing against the cabin indicate that a marauder is at your provisions. The soft drop of a coal is transferred to the depth of the forest and becomes a mighty footfall; the flutter of the flame is the suppressed breathing of something that watches invisibly. . . .

"I can hear as well as most, an' I knew he was a-follerin' me. By'n'by I came to a camp where there was some lumbermen, and, I dunno what possessed me, but I let out a yell, an' *he* let out *another* yell—"

Thus went the story of the panther this afternoon, and the guide who told it, and who can hear better than we when stealthy footsteps are about, is away. We are alone, with our unskillful ears, and no weapon but an ax, a hunting-knife, two hat-pins, a camera, a pair of scissors, and a fountain pen. What if that scream should suddenly rend the thick darkness that shuts in so closely upon our faint red circle? Think how the creature could pad around and around and glare at us through the bushes and we never know it! Of course it wouldn't *do* anything . . . Wouldn't it? The guide confesses that it got him so worked up he "let out a yell." . . . Don't you think it's getting a little—just a little—chilly? We could see what we are about rather better if the fire

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were up a bit. Ah! that's better. I *thought* it was only a stump and the shine of the fire upon a distant wet leaf, but eyes *do* shine in the firelight, and a crouching bulk might be a stump—or it might be something else. As to bears—they kill many every year over on Big Crow, where we saw the tracks for ourselves, by the way. Think of it! Every here and there throughout the black shadows of this tremendous hummock of land where we sit with our pin-point of a fire—every here and there is a blot, a large blot, of blacker darkness which is furry and warm and shifts its position lumberingly. No dreams, no nightmares, but reality. What if one of those blots should smell our provisions, and in the shivering night after the camp-fire is low I should awake to a snuffle and see two-thirds—five-sixths—heavens! nearly *all*—of the doorway of the cabin obscured by a mass of fur? I should know it was fur by the soft blurred edge of the sky-line of it as it stood with its fore feet inside the door and its cold pointed snout within a foot or two of my tense white countenance— And H—— snoring, and the guide in Keene Valley, and only a hat-pin at hand! What would such a mass as that care for a hat-pin? Didn't I see by his tracks up there on Crow that he carries some five or six hat-pins at the end of each of his hatefully human paws?

How would it do to pin a sheet of flash powder where I can easily touch it off in case of an emergency? That ought to annoy him. But it might annoy him so much that he would forget where the door was and go tearing around and around, stepping on us, as like as not. It might drive him crazy, like the bear that was met by an automobile not long ago and went stark mad. Now he goes leaping from mountain top to mountain top—you see him sometimes at moonrise and think it is a bat near by, but it is really the insane bear, flying from cedar top to cedar top where the edge of the mountain touches the sky raggedly. . . . So says the guide.

Morning.

In the writing of "nature articles" I have sometimes wondered why one must always be ecstatic; why the pen must always rise to a high childish chant. But, coming down to the brook this morning when half of it was in faint early sunlight and the other in the tearful shadow left by a rainy night, and the big silky boulders shimmered from the rain, and under the water the small mottled rocks, too big to be spoken of as pebbles, quivered in all sorts of expensive colors, I was reminded of the Infant Hoo Chee, who, when he discovered flowers in his garden, must march with exaggerated steps and sing:

"Peely meely mow wow,
Peely meely WOP."

In some such manner as this, I believe, I marched and sang before I realized that it was the outdoor ecstasy that was upon me. And not alone upon me, for I heard a musical drone from the guide, who, though he "would like to wring the yaller neck" of some offensive bird or beast, as I heard him observe between songs, loves the mountain and everything on it in a better way than I do, because he has lived on it until it is bone of his bone. There is no occasion for *him* to be sentimental, any more than a baby is sentimental about its mother. I, the chance visitor, the intruder, I can be sentimental.

The porcupine, says he, is not brave; only a dough-head. And if I will point out to him those mushrooms called the "deadly amanita" and the "destroying angel," he will cook a mess to settle him and the squirrels; he wishes he had brought some arsenic. This because I mentioned with pleasure having been waked in the early morning to see a large fat squirrel seated on a loaf of bread. *I* didn't mind. It developed, upon examination, that only a fragment of crust was missing. Have I not frequently been bored by late callers who took more—far more—than a crust of bread? Why should I resent to the point of murder a friendly call from so intelligent and pretty a neighbor as Madam Squirrel? A little untimely perhaps, and not wholly free from self-interest. But may I never be waked by a less pleasant intruder! To see her meekly glide out by way of the stovepipe hole, walking on the side of the wall like a fly, was worth it in itself. Arsenic! I

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would much rather put arsenic in the tea of— But never mind.

But I wish I could see a porcupine! We found a quill sticking in a blanket after it had been spread upon the ground; and on the top of Hopkins I collected and carefully preserved a large handful which suggested that a mighty argument took place there among the blueberries and ringed about by the great distant silences of Noon-Mark Marcy and the rest. Would I could have seen it!

Day after day, as we pottered about the brook and thought we were doing great things when we jumped from stone to stone, waded, or daringly ventured off the trail for a rod or so and came scuttling back fearfully, voices would come across to us and swiftly plodding figures would pass through an open space and be gone —toward the west in the morning; in the evening, wearily, but rapidly, east. And these were they who climbed Marcy, each with his burden and in knickerbockers, for all the world as if they came straight from the woodcuts in "Pilgrim's Progress." Until at last we too felt we must climb Marcy or be forever shamed.

Perhaps, of all the foolish things men do, mountain-climbing is the most indefensible. You go wearily upward for mucky and stony miles, look about you, and go more wearily downward for mucky and stony miles. And what have you to show for it? Some justification perhaps for the calm statement of a very much out-of-date poet, "And God saw that it was good." . . . For, from the top of Marcy, but for the drowsy lighter green of an infinitesimal village here and there, you perceive what the world was before it was made stale by that problematical creation of the sixth day. It is something to see that, but there is more. One dreams a dream about when that problematical sixth-day creation shall have justified itself—oh, a million years hence, perhaps, but sometime—and an order like that old order before the sixth, but better, shall possess all the world.

It is only mountains that can preach in this manner; to hear them, boldly take them by the beard and go up through all their discouragements. Then, when you have fought through the stunted, sharp-fingered trees, you will find a quite bare space at the top, where it is proper to raise an altar to an unknown god. And straightway come down again, with nothing whatever to show for a foolish adventure except the right to brag ever afterward to other climbers: "Well, I've done Marcy," or this or that other mountain. . . .

One evening there passed a cavalcade down the trail—a litter bearing one who had been hurt on that journey. They rested that night in our camp, and in the morning went on, cheerfully and courageously as became those who make mountains their playmates, and the most cheerful face of all was that of the one who had been hurt in playing that large game. And so in the morning they went down through the green woods. We ourselves returned to Keene Valley in the afternoon, and as we journeyed marked how the sides of the trail had been troubled by the litter-bearers: rotten logs were crushed, a meadow-like expanse of jewel-weed was meekly prostrate, and branches had been cut away. Difficult to go up and difficult to go down—the mountains —and if one is wounded in the venture it seems a dear price to pay; but as the young bones weld their edges true and strong again, will there not be large and quieting visions standing about the bed, and calling her to come back again and yet again, even though when next the litter goes down the mountain it should be a funeral march?

From the hotel we drove to Chapel Pond and walked for a little among the brambles and fireweed that have thrown themselves over the sad nakedness of the burned mountains as one throws a blanket over one whose clothes are burned. Already they have restored a flush of haggard beauty, and the earth is trying to smile again here, as a brave person will smile even in pain. But just beyond Chapel Pond itself is a gloomy front of rock where the merciful fireweed has been able to do little. The great rock owned but a handful of soil here and there at best, and the trees that found foothold had gained it only through toiling centuries. Perhaps when these half-burned trunks finally crumble they will in some

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sort make up for the destruction of the humus, and the rocks may again be clothed. But it will be a long time.

The sunset was behind this fortress, and the black, quiet water at its feet. As we stood and pitied, shading our eyes, we were aware of the approach of a small boat. It was empty but for one oar whose blade was black and charred, and in the bottom of it was a dark gleam of water. It came broadside; there was a path on the water, an odd, straight mark showing a current. It was a weary-looking Thing, and the Other Traveler, going out on a log with a pole, tried to coax it to shore; but, like some wandering ghost that peers through your window wistfully at midnight but may not come in and rest, it hesitated a moment, then, with a little shiver, went quietly by, and on and on, growing smaller in the dull sunset color.

"Huh! That's no good," shouted our driver from the road. "It's be'n in the water three years, ever since the fire."

Three years! A long time for a small boat to be voyaging. Imagine it! In the first place, the enormous flames sweeping down upon it, cutting its rope and setting it free. Days it lay under the smoke, unable to see what had happened; then the rain, and at last the blackened and distorted rim of forest. The cottage burned where its owner had lived, and, for miles about, the boat was itself the most nearly living thing in existence, able at least to move about. Three winters it had been frozen in ice and filled with snow, three springs have set it free to sail through the lily-pads on the black water. Thunder-storms have rocked it, moonlight has been reflected in the dark lapful of water that is its only freight, and still it goes on and on. If ever a thing was haunted, be sure it is this blackened little rowboat with one charred oar which for three years has journeyed about the shores of Chapel Pond. A gentle and harmless ghost, I am sure. Some moonlight night I mean to go back and sit on one of the crisped seats and see what manner of oarsman it will be who takes his place opposite me and with invisible oars rows me about and about, but will not bring the boat to land. . . .

We have been lost! That is, not *exactly*, for we could see the mountains and tell in a general way the right direction and hold to it, but after we had gone up and down the road to Round Pond, and then turned to go back, suddenly the trail was swamped by brambles, and we must boldly strike out a new way for ourselves through a sea of red raspberry bushes, under which lurked all sorts of derelict charred stumps and logs, abysses formed by the beds of long-dry brooks, and doubtful footing of all sorts. Sometimes a log that lay before us like a bit of good pavement would crumble to powder under our feet, sometimes a blackened gridiron that had once been corduroy would look as if it could help us in our trouble, only to give way like dry bones and let us through into a kind of sub-cellar which in some other climate would have been full of snakes. But most bewildering, perhaps, was the multitude of tiny paths, trails evidently, which led confidently for a little way, then stopped abruptly in a trampled circle of raspberry vines.

After we had followed several of these only to disappointment, one of us, with a countenance both stern and brave, remarked: "Those paths are not made by people, but by deer and—bears. Truly bears. They come after the raspberries."

And hardly was this announcement made when from our right came a crash and snort, the flash of a large dun body and a white tail, and a long series of very rapidly receding crashes. We had started up a deer. We were glad we had seen the dun and white of it, otherwise one might have imagined that it was a black thing with claws, and might have been nervous. As it was, we kept on with good heart enough, but it was a bitter journey, some of it, and we thought now and then of the one who had been hurt on the mountain, and how easy it would be for one of us to be suddenly crippled there in the bramble forest. But at last we came out and down, worse only in our clothes, which were not such as we should have voluntarily chosen upon such an adventure; came down to a good yellow road, and so to our wondering driver, and to the hotel only three hours later than we had planned.

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PSYCHOLOGY AND BUSINESS

BY H. ADDINGTON BRUCE

SOME time ago there appeared in the columns of a periodical devoted to the interests of advertisers an article from the pen of a leading American psychologist dealing with one of the principal laws of "suggestion"—the power of the direct command. The writer drew attention to the universal tendency of mankind, proved alike by observation and experiment, to execute almost automatically orders given in such a form as not to arouse antagonistic ideas; and he pointed out several ways by which, in his opinion as a scientific student of the workings of the human mind, advertisers might utilize the suggestive force of the direct command to better advantage than they were then doing.

Among those who read this article was the advertising manager of one of the largest cereal manufacturing firms in the United States. It was a firm that already advertised extensively and to good effect, but it had never tried to increase the sale of its products by advertising them in accordance with the ideas set forth by the psychologist, whose arguments so strongly impressed the manager that he determined to put them to a practical test. After careful study, a display advertisement was prepared having as its most striking feature a picture of a well-gowned woman at a boudoir desk, and opposite this, in good clear type, the legend: "Sit right down and write for a sample of——." No special effort at publicity was made, the advertisement being published in only the magazines and newspapers regularly patronized by the firm. But the response it elicited was amazing. As the manager stated in an enthusiastic communication to the editor of the periodical in which the helpful article had appeared:

"We wish to say that our February advertisement, embodying 'the direct command' advised by Professor Scott, is bringing far greater returns than any advertisement we have ever before published, and this is surprising in view of the fact that the public are overloaded with free samples of hundreds of cereals, and are so confused thereby that they hardly know what they want."

Another advertising manager to read and profit from the same article was Mr. John A. Thayer, the originator of the well-known catch phrase, "Just get the 'Delineator,'" a phrase that undoubtedly has been very influential in increasing the circulation of that magazine for women. In relating, in "Printer's Ink," how he happened to think of it, Mr. Thayer said:

"I had tried for more than a year to hit upon a suitable phrase, but nothing would come to me. One day I read an article by Professor W. D. Scott, in which he showed that if the words, 'Cut this coupon out and mail it to-day,' were used instead of 'Use this coupon,' there would be a larger number of replies. It is his theory that people will follow a definite direction of this sort, and the theory appealed to me. So I formulated my phrase in the belief that its suggestion would be followed, especially by women. Results have proved that it is an effective phrase. To my personal knowledge the catch line has tantalized even men until they bought copies to see the publication for themselves."

Incidents like these, of which a great number might be cited, have helped to awaken the advertising world to an appreciation of the aid available through the researches of the expert psychologist into the factors that catch and hold the attention, arouse interest and desire, and lead to action—the aim and end of all advertising. To be sure, the awakening is as yet far from complete. I was astounded, in talking recently with the advertising manager of one of Boston's big department stores, to learn that he had not even glanced at a certain text-book on the psychology of advertising that is brimfull of valuable information from an advertiser's point of view. I mention other books on the same order.

"I guess I've missed those, too," said he.

"Don't you think," I suggested, "that it might be advisable to read them?"

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"Oh, I don't know," was his reply. "Things look pretty good to me as they are. I might as well stand pat and jog along the old way."

Another advertising man in the same city contemptuously and somewhat profanely declared that he had never received, and never expected to receive, any help from psychologists. He concluded by asking:

"What the mischief does a psychologist know about business, anyhow?"

He had missed the point completely. It is not that the psychologist claims to be a business man, but that he claims to possess, and does possess, methods for studying human nature, its motives, its likes and its dislikes, with an exactness and ease impossible to the business man, who must, at that, be a pretty good student of men himself in order to be successful. Moreover, by his expert knowledge the psychologist is able to save the business man from making costly mistakes—such as investing a large sum of money in an advertising campaign along lines that violate psychological laws, and hence are foredoomed to failure. By enlisting the aid of the psychologist and submitting proposed advertisements to him for criticism and revision a heavy and sometimes disastrous loss might be averted.

This is precisely what not a few American advertisers are doing to-day, and what they are likely to do in increasing numbers. Psychologists of such standing as Professors Scott and Münsterberg are frequently called upon to test specific advertisements, sent to them by progressive manufacturers and dealers for the purpose of determining in advance of publication the probable suggestive value of their wording and general appearance.

Even such a seemingly trivial matter as the kind of type used may be fatal to an advertisement's effectiveness. If it is to be illustrated, much will depend on the character of the illustration, which, if unwisely chosen, is sure to suggest to the mind of the prospective customer ideas altogether different from the ideas the advertiser wishes to convey. Special attention has to be paid to the position and comparative conspicuousness of the various textual elements—the name of the commodity, its description, the seller's name and address, etc. Concerning these and all similar problems the psychologist is in a position to give valuable advice, because of the special knowledge he has gained through his scientific study of mental operations in the individual and in the race.

In the selling of merchandise across the counter or "on the road" the business man can also profit greatly by utilizing the results of psychological research as an aid in increasing his power to make sales. Indeed, it is not too much to say that every salesman who would really master his vocation should study psychology as earnestly as he studies the goods he is trying to sell. In order to sell them it obviously is necessary for him to induce a favorable mood in those whom he approaches, and, while many men seem to know instinctively how to do this or have learned in the hard school of experience how to do it, there can be no doubt that even the most expert salesman would find his efficiency, and consequently his earning capacity, considerably enlarged by a careful study of, for example, the psychology of suggestion.

To many people the word "suggestion" has a sinister meaning, and implies some uncanny, occult force applicable only under abnormal conditions, as when a person is hypnotized or is mentally weakened by disease. In reality there is nothing supernatural about it; it is a fact of universal occurrence, and it is applicable to everybody. By suggestion is meant nothing more than the implanting of an idea into the mind so skillfully that it disarms opposing ideas and tends to realize itself in action. Every salesman is striving to do this very thing. It is his object, above all else, to carry conviction with regard to the goods he offers, to inspire a belief that their purchase is desirable, and to transform that belief into an actual purchase. Only in so far as he is able to do this is he a successful salesman.

Now, during recent years some of the foremost psychologists of this country and abroad have been conducting exhaustive experiments to ascertain the factors of suggestibility—the principles by which ideas may be most readily and effectively

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conveyed with suggestive force from one mind to another. The result of their efforts has been the accumulation of a great variety of data and the formulation of some definite laws, knowledge of which is of extreme importance to salesmen. No matter how confident a man may be that he already knows all there is to be learned with regard to handling other people—and my personal investigations have satisfied me that many salesmen, like many advertising men, feel that they stand in no need of outside and "academic" assistance—there is no one who would not profit from a close acquaintance with the psychology of suggestion. Beyond any question, there is a science of salesmanship, rooted in the scientific scrutiny and analysis of the workings of the mind; and the day must come when the business world as a whole will recognize this.

That its general recognition is indeed almost at hand is indicated pretty clearly by the success that has attended the efforts of a progressive Westerner to establish a school of salesmanship having among its principal courses instruction in business psychology. This man, a graduate of the University of Michigan, started his school in Chicago in 1902. To-day he has branch schools in many of the leading cities of the United States and Canada, and the services of his instructors are constantly in demand by big business firms as well as by individual salesmen and heads of sales departments. Some firms have even retained him to map out "selling talks" for their travelers, in order to enable them the more easily to apply in a concrete way the psychological principles taught in the regular courses of instruction. And, judging from the appreciative letters he has received, it would seem that recourse to his advice and tuition has been of widespread benefit. Thus the Washington, D. C., superintendent of one of our largest life insurance companies declares:

"I now thoroughly realize that salesmanship is a science and the practice of it a profession. Although I have met with some success, yet your lessons make it very plain that I have been working in the dark for more than twenty years. I knew more or less of how to sell my line, but my efficiency has been greatly increased by the knowledge you give regarding whys and wherefores. Your lessons, especially on 'The Psychology of Selling,' are most practical. My opportunities have increased marvelously because of my increased ability in the work of instructing, directing, and encouraging my staff."

On the other hand, it must be said that an attentive reading of the prospectus of this school of salesmanship leaves the impression—at any rate, has left it on the present writer—that, although it certainly represents a step in the right direction, it claims too much in its implications that by conscientiously mastering its teachings anybody can become a successful salesman. If the researches of the modern psychologist have established any one fact, it is that the choice of a vocation is a matter that should receive far more thought than most people at present give to it. For it is now known that success in any calling depends on something more than industry, training, and interest in one's work. All these make for success, but there is need also for taking into the strictest account one's physiological and psychological fitness for the particular task.

Usually this is the last thing thought of, if it is thought of at all—personal inclination, the financial possibilities of certain occupations, or mere chance being the determining factor in the vocation choice. And because of this neglect of what ought to be a fundamental consideration many men go through life, so to speak, like square pegs trying to fit themselves into round holes. Too often they are complete failures; sometimes they achieve a partial success, but nothing like the success that would have been theirs had they, before definitely choosing their calling, allowed themselves to be scientifically tested as to their psycho-physiological fitness for it—tested, for example, as to their type of memory, their type of attention, the rapidity of their reactions to various stimuli, and so forth. With regard to all such problems the modern psychologist, by the use of his delicate instruments and ingenious methods of experimentation, is able to offer the greatest assistance. And they are problems of far more than theoretical importance to the young man or woman choosing a career. As was pointed out

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not long ago by Professor Münsterberg in the course of a discussion of this subject:

"There are mills in which everything depends on the ability of the workingman to watch at the same time a large number of moving shuttles, and to react quickly on a disturbance in any one. The most industrious workman will be unsuccessful at such work if his attention is of the type that prevents him from such expansion of mental watchfulness. The same man might be most excellent as a worker in the next mill, where the work demanded was dependent upon strong concentration of attention on one point. There he would surpass his competitors just because he lacked expanded attention and had the focusing type. The young man with an inclination to mill work does not know these differences, and his mere self-observation would never tell him whether his attention was of the expansive or of the concentrated type.

"The psychological laboratory can test these individual differences of attention by a few careful experiments. . . . Moreover, the psychological experiment can analyze the great varieties of fatigue, the fluctuations, the chances for a restitution of energy after fatigue; and it is evident that every result can be translated into advice or warning with regard to the vocational choice of the boy or girl. There are machines to which people with one type of fatigue could never be adapted, while those with another type might do excellent work. Even the natural rhythm of motor functions is different for every individual. The pace at which we walk or speak or write is controlled by organic conditions of our will, and is hardly open to any complete change. Again, it is clear that the thousands of technical occupations demand very different rhythms of muscular contraction. If a man of one natural rhythmical type has to work at a machine that demands a very different rhythmical pace, life will be a perpetual conflict in which irritation and dissatisfaction with his own work will spoil his career and will ruin his chances for promotion. In a similar way, simple experiments might determine the natural lines of interest in a boy or girl."

As is well known, growing appreciation of the need for reforms in this matter of vocation-choosing has led, quite recently, to the establishment in various American cities of vocation bureaus and schools. Not one of these, so far as I have been able to discover, has thus far made any systematic use of the resources of the psychologist to aid it in its work. According to Mr. Meyer Bloomfield, Director of the Boston Vocation Bureau, the pioneer institution of its kind, this is partly due to a belief that the experimental methods of the psychological laboratory are not as yet exact enough for the vocation bureau's purposes, and also it is due to a fear that the introduction of laboratory methods would "frighten people off."

"You see," Mr. Bloomfield explained, "if we were to attempt to test boys and girls the way Professor Münsterberg suggests, their parents would at once leap to the conclusion that we thought there was something the matter with them, and that would be the last we should see of them. People, as you know, are extremely suspicious of things they do not understand, and psychology is a sealed book to most laymen."

None the less, it is safe to predict that the vocation bureau, if it is to justify its existence, will before long have to bid defiance to popular prejudices in this respect. And for this reason:

That the business men of the United States, waking up to the great waste of National efficiency involved in the unguided selection of vocations by the workers of the country, are themselves beginning to test employees by the rigid methods of psycho-physiological investigation, and are beginning to enforce a vocational change on those whose "reactions" indicate that they are not properly qualified for the work they have set out to do.

This, assuredly, is the central and most significant fact in the new movement for "scientific management," concerning which we have heard so much lately. Its founder, Mr. Frederick W. Taylor, of Philadelphia, and the business experts associated with him, aim, on the one hand, at increasing the industrial output, with increased profits to employer and employee, yet with a decreased cost of production, so that the consumer also shall benefit; and, on the other hand, as indis-

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pensable to realizing this economic ideal, they seek to select and train the workingmen and the workingwomen for the tasks which they are best fitted to perform. In this work of selection they do not depend on observation alone; they insist on scientific certitude, and they obtain this by means of an elaborate system of "time and motion study," involving, either directly or indirectly, an analysis of each worker's psycho-physiological characteristics.

Stop-watch in hand, the expert in scientific management times the reactions—the quickness of perception, the rapidity of movement, etc.—of, say, a worker at a cotton loom. By repeating these tests and applying them to a large number of workers similarly employed, he finally establishes a time standard calling for the performance of a certain amount of work of a certain kind in a certain time. It is never an impossible standard, but it is always a high one, and its attainment requires of the worker a special fitness as well as energy and industry. Consequently it is distinctly selective in its results. Those who manage to attain and maintain it are rewarded by a substantial increase in wages; those who fail to do so are discharged. In effect, scientific management says to them: "It is quite evident that you have mistaken your vocation. You must find something else to do."

And, in fact, in every office and factory in which the experts with their stop-watches have effected a reorganization, many industrious and earnest workers have lost their positions because they have been found constitutionally unfit. Such was the case, to cite a single instance, in the largest bicycle ball factory in this country, reorganized a few years ago by Mr. Taylor, with the assistance of Mr. Sanford E. Thompson, of Newton Highlands, Massachusetts, one of the ablest of the "time and motion" investigators with whom Mr. Taylor has surrounded himself. Among the most important operations in this factory was the inspection of the balls before they were packed for shipment. Various kinds of defects were looked for; and often they were so minute as to be almost invisible. It was work that called for the closest concentration of attention, and, above all, quickness of perception.

Prior to Mr. Taylor's arrival at the factory about one hundred and twenty girls were employed as inspectors. They were mostly old hands, and were regarded by the factory managers as skilled workers. But Mr. Thompson, as he told me the other day, discovered that the same amount of work could be done in less time and by fewer inspectors if a special selection were made on the basis of reaction-time rapidity. The result was the elimination of all but thirty-five girls. The rest, including some of the most intelligent and hard-working, were discharged solely for the reason that "they did not possess the quality of quick perception followed by quick action."

Surely, it is obvious that it would have been a good thing for these unfortunates had they been able, before undertaking the inspectorial work, to apply at a vocation bureau equipped with a psychological laboratory, where a few appropriate experiments would quickly have determined whether they could react in the right way for the work that would be assigned them as inspectors.

More than this, it is certain that the process of selection and elimination will become increasingly exacting in proportion as the exponents of scientific management increasingly acquaint themselves with the apparatus, methods, and results of psychological research. They are really only in the initial stages of their labors in this respect, just as the business world in general is only now beginning to appreciate and utilize the findings of psychology in their bearing on the problems of production and sale.

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THE AMATEUR SOCIALIST

BY SARAH N. CLEGHORN

"Though a Socialist, I am often human."—Hashimura Togo.

"A TOUSLE-HAIRED and wild-eyed young loafer to begin with, Socialism has settled down now into a careworn paterfamilias with a vegetable garden and an account in the savings bank."

Thus spoke the amateur Socialist, one Saturday evening, to the four or five neighbors and cronies round the big stove in the rear of his store, while the November wind banged and clattered his swinging sign, "Fine Boots and Shoes. Repairing a Specialty."

"Yes," he continued, "Socialism used to hang round the corner with its hands in its pockets and its hat on the back of its head; I've seen it there, and said it would come to no good end, what with its tobacco and beer, and its bawling and bellowing talk about '*More for me and less for you—*'"

"Hear, hear!" cried old Mr. Gilfeather, stamping the boots he had ostensibly come to have half-soled. "That's the idea exactly: everybody work but father."

"But now," resumed the Amateur, "the ladies have taken it in hand and tamed it down considerably. Ever see a young fellow begin to take an interest in his ties and shoes? (I've marked the beginnings of several love affairs in this town by entering in my books, 'One pair of patent leathers on tick.') Socialism began to go out calling in the evening. The ladies began to see possibilities in Socialism. They invited it to tea. Instead of bawling out, 'More for me and less for you!' Socialism began to pass the preserves and say as pleasantly as anybody, 'More for you and less for me.'"

("My dear Alphonse!" murmured the young man from Mr. Fogbury's law office, who sat on the settle back of the stove. But I thought he had a rather musing look.)

"And one Sunday," concluded the Amateur, as he held his crowbar of a needle against the lamplight to thread it, "I saw Socialism at church! Yes, sir, there it was, repeating the psalm along with all the rest of us: 'Thou shalt eat of the labor of thy hands, and it shall be well with thee.'"

Out of respect, perhaps, for the Scripture quotation, old Mr. Gilfeather was silent for a minute or two before announcing rather belligerently:

"He thinks, you know, gentlemen, that the poor are better Christians than the rich. Let me tell you they're not. The minute any one of 'em got more money than the rest, he'd begin to do as the rich man does—soon he'd have his yacht and private car, and play golf all the year round."

"That's a fact," said the doctor, shaking his head at the pity of it. "You know what Kipling says:

'The Colonel's lady and Judy O'Grady
Are sisters under their skins.'"

"Why, sure!" cried the Amateur, cheerfully. "That's what Socialism's been telling you all this time."

"What!" protested old Mr. Gilfeather. "Didn't you say at the Debating Society last week that it took the poor man to be generous and self-sacrificing? You had a lot of fishy statistics to prove it. I didn't half believe 'em at the time."

"Hold on!" pleaded the Amateur, ripping the sole from some village Amazon's mighty boot. "I'll do the sum for you in a minute. Let me think whether she wanted these soles nailed or stitched. Nailed, I guess."

"It is a fact, Gilfeather, that the less people have, the more they give away. Why, look at me! Ain't I always giving? Don't I intend to give some of ye this coat I've got on, in the course of a year or two?" genially inquired the Amateur, displaying the ragged tails of the antediluvian garment in which he had patched two generations of shoes for Chichester.

"They *are* more generous," he repeated, "but it isn't because they're a different breed o' cats from the rich. The rich would be just as generous as the poor if they had the same advantages. Human nature on a small, earned income

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tends to be free-handed; on a large, unearned income it tends to be forehanded. That's all there is to it. When you see that, you're a Socialist."

"I am, hey?" inquired old Mr. Gilfeather, grimly. The young man from Mr. Fogbury's laughed.

The Amateur laid down the shoe he was working on, and pushed his spectacles back to the very apex of his thinly thatched head.

"What do you all think of the Socialists at West Bowling?" he inquired.

Mr. Gilfeather jumped as if he had been suddenly sent for by his little wife.

"What do you mean, Thomas?"

"Why, the quarry that went bankrupt last year's started up again."

"Where does the Socialism come in?"

"Where does the Socialism come in? Why, the whole scheme is Socialistic. Five or six old quarrymen have lumped their savings and begun to run the quarry themselves. They've got no superintendent, manager, directors, or any other salaried officers. They elect their own president, and they have a chance to unelect him every month. He was in here this afternoon telling me about it. 'The boys can put me out any time they like,' said he, 'and if they do, I'll start for work with my dinner-pail the next morning along with the rest of 'em.' That's what they'll do with *their* ex-presidents!"

"It won't succeed," said Mr. Gilfeather, conclusively.

"Why won't it?" retorted the Amateur. "If democracy is good enough for the Government at Washington, why ain't it good enough for a little quarry over at West Bowling?"

"Well, sir, by jinks," said the young man from Mr. Fogbury's, "that is a fact!"

"But look here!" cried the doctor, awakening from a fit of musing, during which his fine weather-beaten face had nobly reflected his clear and concrete modes of thought. "Socialism isn't the only friend to man. Those Boston fellows that have bought the old quarries over at East Bowling are going to install a pretty expensive new German device to keep their men from inhaling marble dust. (It'll cut down my East Bowling practice considerably . . . I hope)," he added, gravely. "But the point is that last week the Legislature voted down a bill requiring that kind of protection."

"Good for the Legislature!" cried the Amateur.

"Hey?"

"What's that?"

"Good for *who?*"

"Why, good for the Legislature. I s'pose you all thought I was going to hurrah for those East Bowling men. Not much. They're doing everything in their power to stop Socialism. Why, Socialism would be set away back if there were a whole lot of trusts like the Diamond Match Company. Whereas Robbins, who led the lobbying to defeat that marble machinery safeguard bill you speak of, why, he's a Socialist in disguise, of course."

"Of course!" said old Mr. Gilfeather, mirthfully.

"Why, how else can you explain him?" inquired the Amateur.

The young man from Mr. Fogbury's, who had been looking so thoughtful earlier in the evening, here interrupted with a question which I thought would warm the cockles of the Amateur's stout heart.

"If a person were really rather interested in Socialism, and wanted to read up about it," he began, modestly, "what would you advise him to begin with—Karl Marx?"

The Amateur, instead of looking gratified, seemed for once a little nonplused.

"I don't know as Marx would be the best to begin with," he muttered.

"William Morris?" persisted his would-be disciple. "Bernard Shaw? H. G. Wells?"

The Amateur's eyes began to twinkle.

"Who is Shaw?" he asked. "And who is Wells?"

"You've never read—?" began the young man from Mr. Fogbury's office, wonderingly.

"Never read any of 'em," confessed the Amateur, smiling. "The fact is, young man, I've never read a single book in favor of Socialism."

"What in thunder made you a Socialist, then?" demanded old Mr. Gilfeather, in the tone of one whose time and attention have been obtained under false pretenses.

"Why, the fact is, gentlemen, I took a

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shine to Socialism from reading a book that claimed to be against it, by a party by the name of Mallock," explained the Amateur. "But lately I've come to the concluslon, thinking it over, that Mallock is a Socialist himself—a ve-ry long-headed Socialist," concluded the Amateur, quaintly smiling.

THE NEW ENCYCLOPÆDIA BRITANNICA[1]

THE eleventh edition of the Encyclopædia Britannica, which is now complete with the exception of the index volume, is before us. The contrast between it and the earlier editions is indeed striking. The huge tomes of the ninth and tenth editions, which almost filled an ordinary bookcase by themselves, have given place to slender volumes, less than an inch thick and bound in flexible leather so that they can be opened wide, which are almost as easy to hold and read as a standard magazine, and which occupy all together only a very modest space on an average book-shelf. This change in size, welcome as it is in these days when books have become so numerous and apartments so narrow, makes it at first difficult to realize that the contents of the work have not been abridged. And yet we are assured that the twenty-eight volumes of the new edition contain over two million more words than the thirty-four volumes of the ninth and tenth editions combined, and an easy calculation verifies the assurance. The new format is made possible by the use of extremely thin India paper, so that each of the new volumes contains many more pages than the old, though occupying very much less space. Whether the new paper, apart from its lightness, will prove as agreeable to the reader as the old, we somewhat doubt. The leaves have a tendency to stick together, and to roll up in bunches when the volume is hastily closed. But the immense advantage of the thin, flexible volumes in convenience of handling is unquestioned. With careful use the India paper should prove durable.

The printed contents of the new books are also in marked contrast to those of the older editions. The Britannica has not escaped the universal tendency of the time toward standardization. It was originally devised "on a new plan," by which, "instead of dismembering the sciences . . . they have digested the principles of every science in the form of systems or distinct treatises." The deviser of this new plan (William Smellie, a printer) is said to have also written or compiled nearly all of the principal articles of the first edition. But his "new plan," faithfully followed through many editions, has now largely given place to one perhaps less systematic but more popular. For many years the various encyclopædias have been vying with one another as to the number of titles included. The encyclopædia that could advertise the greatest number of individual articles was supposed to be the most complete and was in so far forth "the best seller." The Britannica had resisted this temptation to multiply titles. It did not pretend to be a word-book or a gazetteer, but was a work devoted to elucidating "the circle of sciences: a general system of instruction in all the departments of knowledge." As such, it was composed of a series of treatises alphabetically arranged, each summing up with completeness and authority the world's knowledge on the topic treated. This plan had its advantages. The article on France, for instance, would occupy perhaps two hundred or more pages, giving a complete description and history of that country. If the reader wanted to study French history in general, this monumental article would be of great use to him. But the plan had also its disadvantages. If the reader wanted information about, say, the Dreyfus case, he would find no entry under that name, and would have to search through the article on France for the needed facts. The average reader turns to his encyclopædia to

[1] Encyclopædia Britannica. Vols. I-XXVIII. Cambridge University Press, New York.

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get at some particular fact. He does not want to go through a treatise to get it, but to find it in a paragraph under its appropriate head. The Britannica's rivals have been constructed generally on this latter plan, which certainly consults the convenience of the average cyclopædia-user. The Britannica has now bowed to the inevitable, and the eleventh edition conforms to a very considerable extent to what may be called the standard method. The number of titles—over 40,000—in the new edition is almost twice as large as in the ninth and tenth editions combined. The huge articles have been cut down and split up. "Architecture," for instance, occupied 117 pages in the ninth and tenth editions, and fills only 74 in the eleventh edition; "Agriculture" had 175 pages in the ninth and tenth, it has 32 in the eleventh; "Astronomy" had 108 pages in the ninth and tenth, 19 in the eleventh; "Geology," 187 in the ninth and tenth, 36 in the eleventh; "Infinitesimal Calculus," 63 pages in the ninth and tenth, 17 in the eleventh; "Botany," 85 in the ninth and tenth, 3½ in the eleventh; "Acoustics," 30 pages in the ninth and tenth, ¼ page in the eleventh. The missing matter, though largely eliminated, is in some cases found under other heads. "Plants," for instance, in the eleventh edition, instead of being included under "Botany," has an article to itself, and so have many of the subdivisions of the subject. In the old editions the treatise idea was further emphasized by the full-page, large-type headings of all important articles; in the new edition all headings are in uniform small type, as in cyclopædias and dictionaries generally. The typographical form of the new edition, let us say at this point, is excellent, the articles being printed in a somewhat lighter-face, more condensed type, of the old-style cut, than in the former editions, but still a clear and legible letter. The extremely thin paper of the new edition calls for the highest skill of the printer. He has generally done credit to himself in the printing of the text and of the many handsome full-page plates; and he has done what he could with the reprinting of the woodcuts in the text of the ninth and tenth editions, many of which have been omitted, and others (as, for example, in the article "Greek Art"), having served out their time, should certainly have been replaced by modern half-tones. Another change, in which the Britannica has followed the good example of its competitors and of some of its own previous editions, is in the abandonment of a separate-volume atlas and the inclusion of the maps with the articles which they illustrate. It is regrettable, however, that geographical completeness has been aimed at in many of these maps at the expense of legibility.

Along with the change in outward appearance and in internal arrangement has come a change in the methods of making the encyclopædia. The encyclopædia-makers of the early days must have enjoyed their jobs. As has been suggested, they did most of the work themselves, in their more or less comfortable offices, which they occupied for several years while the work was leisurely going through the press. They themselves, with their books, represented the sum of human knowledge, and they put it forth in sublimated form for the benefit of the general reader of their day. That they enjoyed their work is shown by the occasional humor they injected into it. The present writer's boyhood was enlivened by occasional excursions into a very early edition of the Britannica which he had reclaimed from the garret. One of the entries, he remembers, told of a certain mathematical prodigy who, after performing various astonishing feats in London, "went back to his native place, where it continued to be his opinion that a rasher of bacon makes a most excellent breakfast." This familiar style, equally with this old-fashioned method of making an encyclopædia, is extinct. The one has given place to a style which puts the emphasis on accurate information, not entertainment, and which at times has seemed to many readers even a trifle arid in its dignity; the other has given place to a new method necessitated by the enormous growth of knowledge in the whole circle of sciences. Ours is the age of the specialist; and the new encyclopædia reflects the age. The most important work of the present Britannica has been done by a vast army of correspondents of the editors—correspondents who are authorities in their several departments. Not only do physicians write the articles on medical topics, chemists

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those on chemistry, zoölogists those on animal life, but Frenchmen write articles on French topics, Americans on the United States, Russians on Russia, Roman Catholics on Catholicism, Methodists on the Methodist Church, etc. Probably no other work has ever gathered together as contributors such a body of experts as those who have been engaged in writing this edition of the Britannica. The method of course has its objections. In controverted questions what one wants is the opinion of a disinterested but infallible editor, not of an erudite but prejudiced advocate. But the advantages of the method outweigh its defects. At any rate, the change was inevitable. The day of the omniscient editor has passed. The field has become too vast. The editor nowadays can only be a specialist in editing, and has to depend on others for knowledge. Among other advantages of the new system, the editors have been enabled—largely through the great advance in mechanical facilities—to produce their encyclopædia as a whole before sending it to press, thus unifying it to a degree impossible in the old days of piecemeal construction.

We have already intimated our conclusion that the new edition has made a notable improvement in convenience of format and in the subdivision and rearrangement of articles. Does it compare favorably with its predecessors in the weight and authority of its writers and in the informative character of their articles? To answer this question one must premise that this edition of the Britannica is a legitimate heir, the lawful offspring of previous editions, not a child without parents. While it has been advertised as "an entirely new work," something must be allowed to the enthusiasm of the promoters. In some respects it is entirely new. In others it is not. It would indeed have been a pity if the ninth and tenth editions, with their great writers and famous articles, had been cast entirely aside. And as a matter of fact this has not been done. An examination shows that a considerable number of the articles of the old editions have been reprinted almost verbatim—though not without careful revision where necessary. This only proves that good work in history, biography, and criticism can and should stand. Such articles as those on Bismarck, Carlyle, Ruskin, Browning, Abelard, Savonarola, Spencer, etc., needed only the slightest revision—though we may note in passing that the extravagant eulogy of Victor Hugo by Swinburne reprinted from the tenth edition might well have received more than slight revision. But even if the new edition were merely a complete reprint of the ninth and tenth editions, the convenience of having their articles under one alphabetization would almost have justified the expense. "Supplemental volumes" to an alphabetically arranged work are a vexation to the spirit of the user. But a vast quantity of new material has been added both by the editors and by contributors. The inclusion of biographies of living celebrities, begun in the tenth, has been amplified in the eleventh edition. The great advances in geographical knowledge have had full recognition. Scientific and mechanical progress, while perhaps not so revolutionary as in the previous decade, have received comprehensive treatment. The occasional insular attitude of the older editions has been tempered by the assignment of many topics to foreign scholars—and this not merely on extra-English topics, but in general. The article on "Christianity," for instance, is by Professor Knox, of Union Theological Seminary, that on "Mining" by Professor H. S. Monroe and other Americans, that on "Astronomy" by the late Professor Simon Newcomb, that on "Russia" by Prince Kropotkin among others, that on "Servia" by Chedomille Mijatovich, that on "Tuscany" by Luigi Villari, that on the "Polar Regions" by Captain Nansen (in this, by the way, full justice is done to Commander Peary). Articles which formerly gave undue emphasis to the English point of view (as, for instance, that on "Architecture," with its illustrations) have been reconstructed—though we note that the article "Sculpture" still asserts that the Wellington monument in St. Paul's Cathedral is "probably the finest plastic work of modern times." American subjects have received far greater attention than ever before, and some omissions (as, for instance, particulars concerning the somewhat noted Battle of New Orleans and biographies of Commodores O. H. and M.

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C. Perry) have been rectified. If articles of the character of those on "Evolution" by Huxley and Sully, "Bible" by Robertson Smith, "Israel" by Wellhausen, in the older editions, are missing in the new one, it is either because some of these masters have passed away without leaving at present recognizable successors, or because the results of their investigations were epoch-making and our time is still part of the epoch they made. The vast array of names, however, of well-known authorities who have contributed to the eleventh edition is convincing as to the accuracy and comprehensiveness, generally, of the articles they contribute, and though the list cannot be given here even in the most abridged form, it inspires confidence in the highest degree.

While the first edition of the Encyclopædia Britannica, published in 1771, was styled a "Dictionary," it has been left for the eleventh edition to include strictly dictionary features. Previous editions have described things, not words. The new edition has made a beginning toward being a word-book. The words defined—about 2,500 in number—are mainly drawn from the Encyclopædia's topics, and they thus serve further to elucidate the articles. While the provinces of the cyclopædia and the dictionary are logically distinct, the public does not care for logic in its use of reference books, but only for convenience; and this edition of the Britannica reflects the tendency of the public to welcome the coalescence of the dictionary and the encyclopædia. The next edition, we may predict, will perhaps still further meet this demand, so that we shall have a complete word-book and encyclopædia combined, something that shall attempt to do for English readers what the great achievement of Larousse in the "Grand Dictionnaire Universel" accomplished for French readers. If this were done, and we could turn to the Britannica for any word in the language as well as for any fact, and for the pronunciation also (this feature is not at present included), we should indeed have the world of knowledge at our fingers' ends. But even in its present form the Encyclopædia Britannica is to be regarded as, on the whole, a great undertaking splendidly carried out. The labor and cost involved in its production were immense, but thoroughly worth while. It will for years to come be, in America and England, the one indispensable book of reference where there is only one such work, and the most consulted where there are all such works.

ORDERS

BY LOUISE COLLIER WILLCOX

Captain and King, He bade me rise
  Forth from His sea and soil;
He dowered me with hands and eyes
  His order reached me: "Toil!"

Foes crowded close on every side,
  Fears girded either hand;
I cowered to the earth to hide;
  His order rang out: "Stand!"

Then gloom of night encompassed me,
  Seas muttered fierce below;
I stretched my hands—I could not see;
  His word resounded: "Go!"

My life—a candle on a sill—
  Each wind sets flickering!
Let it blow out—I know His will,
  My Captain and my King.

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THE SPECTATOR

"EVERYTHING can be found in New York." Thus runs the commonplace, and it is probably true. But it is also undoubtedly true that what one would have that one must seek. A recent experience of the Spectator's seems to corroborate both these well-known statements. Not that he has sought quite everything, but that the object of his search has been unusual.

He has an unusual friend—that's how it all began. A friend who makes unexpected comments and manifests unexpected needs, deeper and more significant than those of the ordinary person. He was wandering with her one day in the Metropolitan Museum, when they came to a simultaneous pause before a colossal Buddha. The pause was the friend's doing; the Spectator merely fell in with it, and regarded the statue with a vague eye, while his fancy continued the pleasant game he had been playing in the last gallery of pictures—the seemingly universal game of choosing which picture one would take home to live with if one could. He had just about made up his wavering mind in favor of Corot's serene and unassertive bit of country road, when his friend recalled him to present circumstance by fetching a satisfied sigh and remarking, "I'd rather live with this Buddha than with any picture we've seen."

The Spectator was surprised—frankly, yes—though he knows his friend. He looked first at her, then at the Buddha.

"Why?" he inquired.

"Oh, so quiet, so restful—don't you see? So reassuring that, after all, nothing greatly matters; that if one only waits long enough—and not so very long, either, as centuries go—everything will come right. So unconcerned, yet so intelligent; above all, so sure. I think a Buddha in one's house would be the most calming presence imaginable."

The Spectator remembered these words of his friend's; and the more he thought about them, the better he understood and liked her idea. He was glad that her birthday was coming so soon. He resolved that she should have a Buddha. Before many days he set out on the quest, and then his adventures began. It was well that he had prepared himself for the august but whimsical undertaking (whimsical surely to solicit a Buddha in the streets of New York) by getting some books of Eastern wisdom and steeping himself in the nonchalance of Nirvana. For he presently found he had need of all the imperturbability he could summon in this none too easy cause. Perhaps he did not go to work the right way. A good many ivory and bronze images looked out at him from the windows of Fifth Avenue as he strolled down that thoroughfare; but they none of them seemed to represent the idea which his friend had had in mind. Some of them were too big, and all of them were too striking. She did not want an *objet d'art*, a conspicuous image on which the eye of a visitor would instantly light and which would then have to be introduced and explained. "Really, my dear? What a quaint notion!" No, no; none of that! A quiet, obscure little Buddha, to crouch in a corner of her writing-desk and pass for a paper-weight—that was the idea.

So in a very obscure manner the Spectator entered a certain Oriental bazaar and inquired modestly of a saleswoman, "Have you any Buddhas?"

The saleswoman fixed him with an eye of indignant bewilderment.

"What did you say?" she inquired at length, after a very embarrassing pause—embarrassing to the Spectator.

But the latter had really drunk deep of that Eastern unconcern mentioned above; moreover, he has long since taken his stand on the daring but tenable assumption that, such as it is, his soul is his own, even when challenged by that most terrifying product of our modern civilization, the American saleswoman. Therefore he gently but firmly repeated, "Have you any Buddhas?"

The saleswoman sought counsel. She was not really a cruel young woman at heart; and the Oriental bazaar has its standard of courtesy. The Spectator heard her confer with a comrade. "Have we any"—she hesitated, and then she imitated the Spectator's mysterious utterance as bravely and accurately as she could—"have we any boodies?"

"Little figures, you know." The Spectator came forward, trying to help her out. "A Chinese god—sitting down usually—sometimes with a lotus flower."

The second saleswoman nodded, not very confidently; and went off, and returned with a Billikin.

"That it?" she suggested, succinctly,

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placing the grinning figure on the shelf beside the Spectator.

"Well, no, not exactly."

The Spectator was as carefully mild in his regret as he could manage; but the saleswoman was disappointed in him.

"It's a little figure, and it's sitting down," she commented.

It is a mistake to define one's desires. One lays one's self open to a just charge of ingratitude and inconsistency when one refuses to accept the literal embodiment of one's own description. But the Spectator was spared the difficult issue of self-defense by the approach of the other saleswoman with a round squatting image which she deposited by the Billikin and proceeded to hit on the head.

"Can't upset it, you see," she recommended, as the singular object buoyantly righted itself after each assault.

"Like Buddha in that respect, certainly," the Spectator admitted, "and yet—no, I am very sorry, but this is not just what I had in mind."

He left the bazaar in a certain disgrace. People who come out in search of little figures sitting down should know their own minds and abide by obvious fulfillments.

The Spectator hardly knew where to turn next. He stood in the street, pondering a moment. Then he remembered that he had heard that a certain department store went in for the Oriental to a large extent, and he hopefully set his feet in that direction.

"Have you any Buddhas?"

Thus he advanced his original question, when he stood in the dim, draped, muffled, fragrant section, surcharged with "atmosphere," reeking of the East. It was no longer an innocent question—mirth and malice lurked in it—but it was still assured.

"Boodles?" The poor young man with a fez (Irish-Italian-American, the Spectator decided) looked about wildly. "I really don't know. What—what are they, anyway?"

Ah, how much more candid the masculine mind is than the feminine!

"Little figures—a Chinese god—sitting down."

The Spectator was fond of this description now. It was accurate, and it was certainly fruitful in charming results. He regarded the young man gravely and expectantly.

"Don't you think you'd be likely to find them in the china department? They have lots of little figures in there, in all attitudes."

A Dresden shepherdess seemed to be what the poor fellow had in mind. At least that was what the Spectator was next called on to consider. Sitting down on a bank of flowers. Not lotus flowers? Well, was he sure? All flowers look much alike when done into china; one must not expect too much of the art. Not a god? Well, nowadays, secular figures really are more popular. If he would try the ecclesiastical department— But the Spectator escaped.

Ah, Buddha in New York! Of course the search was a difficult one. The only wonder was that the Spectator felt so sure he would find the calm soul lurking somewhere in the confusion, the hurry and tumult of the brisk, businesslike city. He has not space to relate his adventures in full, but he can assure the reader that he spent a diverting afternoon experimenting with one question on a variety of bewildered people. Then, at the last, he had his reward.

He knew that the quest was over the minute he opened the little door in a quiet side street. Buddha spoke to him from the shadows of the waiting-room. Nobody else spoke—be sure of that. The slim dark person with slanting eyes who slid forward betrayed no active interest in the Spectator's arrival. Only a faint chime of bells overhead commented dreamily on the situation.

"Will you be so kind as to let me see what images of Buddha you have in your collection?"

It was a very different form of the familiar question, but the Spectator knew that there was no further need of his old tactics. His errand was understood. The slim person disappeared, returned, and put into the Spectator's hand the very image of Buddha that he had hoped to find. About six inches high, seated at ease—oh, at infinite ease!—in a lotus flower, gazing downward with veiled eyes in a face which, featureless and expressionless, yet conveyed a profound impression of repose and security. How still, how dispassionate! The Spectator felt the fatigue and excitement of the afternoon ebb from him as he received his treasure from the indifferent fingers of its disciple. "Ver' old," was the only comment the latter made.

The Spectator's friend liked the birthday present he gave her this year.

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THE NEW BOOKS

The biography of a friend by a friend ought always to be interesting. It generally is interesting. It has a certain charm when the subject of the biography happens to be considerably older than the biographer. It is certain to be noteworthy when the biographer is so spontaneous and yet careful and well-balanced a writer as is Mr. Royal Cortissoz. His monograph on "John La Farge" is not a formal biography. The time for such a biography has not yet arrived. But the time is already here for the kind of personal and critical appreciation—at once a memoir and a study—which Mr. Cortissoz sets before us. Of all American artists Mr. La Farge was doubtless the most Leonardesque, for he was the most many-sided. While the Hudson River school was still active he painted landscapes so as to preserve qualities of light and atmosphere to which that school had never even begun to attain; he painted flowers with an accuracy and affection which causes Mr. Cortissoz to call him "unapproachable" in this domain; as a painter of easel pictures he was worthy of mention with the best; as a mural painter his work stands beyond that of any other American artist; finally, in glass he was a pioneer. Most of us have had a chance to see the "Ascension" in the church of that name in New York City, some of us may have seen the mural paintings which now decorate the Minnesota State Capitol, but few of us could interpret the workmanship and the meaning of these achievements with the amplitude and authority found in the pages of Mr. Cortissoz's book. Again, most of us are familiar with one or more of the several thousand stained-glass windows due to La Farge's genius, but we need to be taught something of the artist's technical inventiveness as shown by his variation of *cloisonné* made by joining glass by thin filaments of metal fused to the glass; we need to be taught something about the dignity and meaning of his lead arabesques, "no dull insensate devisings of a stodgy geometrician," but "knots of form meant to hold color in solution." And his color in glass had indeed a "depth and transparency beyond the reach of the brush." Whether on canvas or on glass, La Farge will be remembered as the great colorist of our time, and it is interesting to note that his color found its suggestion largely in his visits to the South Sea Islands and to Japan. Take it all in all, Mr. La Farge's achievement is of vital moment to the historian of American art, while his contemporaries' experience of many years with the peculiar appeal of his output only intensifies the conviction that its high and individual quality is of a nature inevitably to refine taste and to foster imagination. It is in its critical estimate of La Farge as an artist that the present volume appeals to us strongly. Mr. Cortissoz's estimate of the man, while of interest, is not of so much moment. Of course it is also interesting to have reminiscences of La Farge's teachers, Couture and William Hunt; and of his earlier contemporaries, William and Henry James and Augustus Saint-Gaudens. It is also interesting to read about the old Brevoort House and Tenth Street studio days, and to get Mr. Cortissoz's suggestion that La Farge's "being in New York at all was an incongruity, a sacrifice, a frustration. . . . He should have dwelt in Paris and spent Olympian evenings there discussing monumental decoration with Puvis or Italian mysticism with Gebhart or Latin literature with Boissier or religious origins with Renan and Salomon Reinach. . . . The spirit of old Europe or that of the older Orient was forever pulling at his heart-strings." Mr. La Farge had wished to write his own reminiscences, but ill health handicapped him, and, when he had the energy, his work as an artist enforced the first claim. But he developed an intense interest in Mr. Cortissoz's proposed book, and long before his death had come to regard it as a repository for the recollections and reflections which under other circumstances might have been embodied in a book of his own. (Houghton Mifflin Company, Boston. $4.)

The younger Pitt is fortunate in his latest biographer, Dr. J. Holland Rose. Profound scholarship, keen insight into human motives, a firm grasp of the essential significance of the period in which Pitt lived and which he so largely dominated, combine to make Dr. Rose's "William Pitt and National Revival" one of the notable biographies of the season. It affords also a larger view of Pitt than we have hitherto had, for Dr. Rose has enjoyed access to many unpublished records and family letters. His book, indeed, is something more than a biography of Pitt; it is a history of the England of Pitt's time, with especial emphasis on the political, social, and industrial forces that co-operated to aid Pitt in his great task of saving the nation from the bankruptcy that threatened after the war with France and America, re-establishing England to a place among the Powers, and making ready for the gigantic conflict that was to grow

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out of Napoleon's ambitions. The part played by Pitt in this conflict will, we understand, be examined by Dr. Rose in another volume, which, when published, will undoubtedly provide, together with this first book, an able, well-rounded view of Pitt's entire career from the beginning of his public life to its end. So far as the present volume is concerned, its chief merits consist in its brilliant analysis of Pitt's character and personality, and its excellent account of his foreign policy during the first ten years of his Premiership, as presented by a writer who has long been known as a keen student of European politics. Its one noticeable defect is its insistence, not on the absolute correctness of all of Pitt's acts, but on their superiority to the views and policies of his opponents, particularly Fox. So, too, one may be disposed to quarrel with Dr. Rose in his obvious desire to persuade the reader that Pitt was a greater man than his father, and rendered more noteworthy services to England. But, on the whole, a highly judicial spirit animates the work, just as it is pervaded by a fine literary quality that makes it splendid reading. (The Macmillan Company, New York. $6.)

Lin Shao Yang, the author of "A Chinese Appeal to Christendom Concerning Christian Missions," betrays English rather than American influences, and this is confirmed by the fact that most of the books he quotes are of English origin. His language, however, is vivacious enough to be an American's although an American might not be particularly proud of some of the Chinaman's rather cheap satire and doubtful anecdotes. The book is interesting, but it seems hybrid, and it reads almost as if it might have been written by that kind of person who is called a Eurasian; in other words, it seems neither Chinese nor foreign. Perhaps the author's name is assumed. But this is hypercritical, and certainly is not intended to be offensive. What Lin Shao Yang sets out to do is not really to appeal to Christendom so much as to criticise Christendom. He does not criticise Christian missions in general, but a particular kind of Christian missions. This kind is not the medical mission. Nor is it the educational mission. For them he has nothing but praise. What he does criticise, as might be expected, is that very narrow type which we call the orthodox or evangelical mission. For instance, he bitterly regrets the introduction of revivalistic methods. He protests against importing questionable dogmas and cast-off theologies. He claims the right of the Orient to formulate its own Christology. In particular, he declares, with justice, that foreign missionaries must be tenderer in their treatment of the old philosophies of China, for "a China that ceases to respect her own past will deserve the scorn, not the admiration, of her Western teachers." (G. P. Putnam's Sons, New York. $1.50.)

As "The New Schaff-Herzog Encyclopedia of Religious Knowledge" advances towards its expected completion next January, one who resorts to it for full and recent information finds it increasingly valuable. New and important names are added to its biographical articles. New interests that have arisen during the last three decades are amply treated. In Volume X, for instance, ten pages are given to Christian Science, both *pro* and *con*, in an article by Mr. Lewis C. Strang, certified by Mrs. Eddy as edited and approved by her, followed by a "judicial estimate" from the Rev. Lyman P. Powell and a "critical view of the doctrines" by the Rev. Dr. J. F. Carson. The five articles by eminent specialists—German, British, and American—which run through sixteen pages on "The Social Service of the Church" impressively attest the rise of a new era of that enthusiasm for humanity which characterized the Gospel message of the Son of man. In dogmatics also a new note is sounded—new, that is, in a work conservatively edited—viz.: "The assumption of a primitive state of perfection, as well as of a fall permanently affecting the destiny of mankind, has been irremediably shattered for dogmatics by historical and ethical criticism. . . . Likewise the traditional view of eternal damnation as the universal punishment of sin is not to be maintained" (pp. 437, 438). It were to be wished that the subject of the Second Advent had been as plainly treated. There is no lack of plainness in Canon Scott Holland's pronouncement upon Anglican Ritualism: "First, the law of public worship is too narrow for the religious life of the present generation; secondly, the machinery for discipline has broken down." The historical and critical treatment given to such subjects as Revivals of Religion and Sacred Music by several writers upon each deserves mention, together with the marks of recency throughout the volume, as in the page given to that gem of the earliest Christian literature, the Odes of Solomon, discovered in 1909. (The Funk & Wagnalls Company, New York. $5.)

It is a genuine pleasure to be able to say of a new story that it is equal to the very best thing the author has previously done. The Outlook was one of the first journals to

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point out the charm and genuineness and fun in Miss L. M. Montgomery's "Anne of Green Gables." Her other stories have also been liked, but none, we suppose, has pleased readers quite as much as the first "Anne" book. Now Miss Montgomery's "The Story Girl" is being read everywhere, and everywhere it is liked and praised. Again the scene is in Nova Scotia, and again the subject is child life; but instead of one interesting child, as in "Anne of Green Gables," we have a group of several girls and boys, quite unlike one another, each with characteristics which are strongly marked. Their play and adventures, and, above all, the stories told them by the girl who has gained the name of "The Story Girl," make capital reading. Like its predecessors, this story is clean, wholesome, and unsensational, but alive with character and rich in amusement. (L. C. Page & Co., Boston. $1.50.)

Our readers will remember Dr. Washington Gladden's series of articles on "The Labor Question," printed in The Outlook last year. Whatever Dr. Gladden writes is marked by sincere purpose, clear thinking, and broad sympathy for that which is right and true. Very few men in this country have studied the labor question as Dr. Gladden has done, and still fewer could present its salient points so fairly, so strongly, and with such a ring of righteous conviction. We know that the articles were widely read, and met the approval of all but extremists on both sides. We predict that in book form they will have still wider reading, and that they will be accepted as a valuable contribution to the most important problems. (The Pilgrim Press, Boston. $1.50.)

The Hon. David Jayne Hill, our Ambassador at Berlin, has published in book form his eight lectures delivered last March before Columbia University. Dr. Hill entitles his work "World Organization as Affected by the Nature of the Modern State." He does not pretend systematically to present the theory of the State, either as to its origin or its nature, considered in any general or abstract sense. He considers only certain aspects of the modern State, and these merely to show the way in which the problem of a wider juridic organization is effected. He aims to point out the growth of jural consciousness among all civilized nations and its embodiment in the modern State. This has naturally an important bearing on international life and intercourse, and interests Ambassador Hill both in his capacity as an active diplomat and as the historian of diplomacy—for the two volumes which have already appeared of his "History of Diplomacy in the International Development of Europe" amply attest their author's originality and ability. To that larger work the present volume has vital relation. (Columbia University Press, New York. $1.)

A work of real merit is "California under Spain and Mexico," by Irving Berdine Richman. If there is one period of our early history more than another which needs illumination, it is that period when our Pacific coast was dominated by Spain and Mexico. The present volume does much to satisfy the desire of students of American history to be better, more authoritatively, and more concisely informed. The author knows how to set forth his facts in clear and simple style, and the value of his text is heightened by the addition of a large number of maps and charts—many of them hitherto unpublished—taken from the originals of the old cartographers. Mr. Richman's book is rather too bulky to be used as a school-book; a condensation of the text ought to be made, however, for the benefit of younger readers. (Houghton Mifflin Company, Boston. $4.)

Many of our readers will remember a series of articles by Mr. Herbert G. Stockwell which appeared in The Outlook last winter. They related to various phases of business—such as Business Economy, Business Reliability, and Business Energy. Our readers showed unusual interest in the articles, and so also did not a few business men of standing and heads of corporations. These articles have now been put into book form, with the addition of others, and have received the title (somewhat cumbersome, but very exactly descriptive) of "Essential Elements of Business Character." The book is not technical; it is simple, and it deals with fundamental ideas which have weight in actual business experience and in the ethics of business dealings. (Fleming H. Revell Company, New York.)

"Argentine Plains and Andine Glaciers" is the rhythmic title of a valuable book by Mr. Walter Larden. It is packed close with information of an economic and agricultural character, and in particular comprises much detailed description of life on an Argentine *estancia*, or ranch. The text has been written by one who has lived that life, and it has, as might be expected, a pleasant directness of touch. The Andine part records a traveler's impressions. Appendices give statistics concerning Argentine geography and history, and there is a helpful glos-

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sary. (Charles Scribner's Sons, New York. $3.75.)

This is an age of "Aids." First we had "First Aid to the Injured," and then many such books, as "First Aid to the Young Housekeeper," for instance. Of course we have many "aids" to students. True, they are not all so labeled. One such may be found in "The Customs of Old England," by F. J. Snell. The book should be widely read. As does no formal history, it introduces us to the fundamental relations and to the basic principles of English social life in the Middle Ages. The treatment is all the more helpful because of its distinct division into various departments, ecclesiastical, academic, judicial, urban, rural, domestic. The volume is at once learned and popular. (Charles Scribner's Sons, New York. $1.50.)

Who knows anything about those western Mediterranean islands, Majorca, Minorca, Iviça? And yet we ought to know something about them. Certainly we ought if they are as Mr. J. E. Crawford Flitch describes them in his pleasant "Mediterranean Moods." To his description of the Balearic Islands he also has something interesting to add about Sardinia. The text is made particularly practical by a worth-while appendix. (E. P. Dutton & Co., New York. $4.)

LETTERS TO THE OUTLOOK

A "DIVINE PLAN"—TO EXPATRIATE TEN MILLION AMERICANS

I note what The Outlook has to say with reference to lynching and justice to the Negro in the South. The article is well meant, but, unfortunately, like all such articles in Northern periodicals, it raises the combative instinct of the South, and the mind inadvertently recalls the Negro as having been the bitter bone of contention between the two sections. The Negro came to the South through the North, and there is a feeling in the South that the North was first to offend against him. Having sold him to us, the North freed him, and in doing so followed intuitively a plan hereinafter revealed. The burden laid upon us is being borne by the South with patience and a fuller insight into the exigencies of the situation than the North can possibly have; so, if at times we grow impatient and use brutal expedients, it is but the expression of an overwrought spirit seeking the easiest and right way to bear the burden; it does not prove our lack of a kindly interest in the welfare of the Negro race. The South and the North have a subconscious assurance that there is a hidden purpose in the coming of the Negro to us. The plan, as one conceives it, is that the Negro was divinely sent here to go through a school of practical experience, to be followed by education and return to Africa through the same route by which he came. His progress so far bears out this idea.

Having given him the practical experience and freed him, we are now educating him, and as fast as we do so he treks back to Boston. When we, by the means of education, have transferred the black belt from South Carolina and Georgia to Massachusetts and Connecticut, the Northern States are going to become unbearably irritable toward their black immigrants and inflict injustice such as the South shall not brook; positions being changed, the South will insist that the Negro get justice in the North. Then, and not until then, shall we all see the foreordained plan and co-operate in returning the Negro, at his request, to his native land. The sooner, therefore, we educate the Negro, the sooner the injustice will cease and the South receive the blessings awaiting the fulfillment of the divine plan.

The South thinks it needs the Negro as a laborer, and would therefore have him uneducated. The North does not discern as yet the consequence of his coming, and wants him to come educated; thus the North is blindly advocating the plan, the South selfishly hindering. In the meantime the Negro is most assuredly on his way back home. And, when the time is ripe and the money and boats provided, an evangelist will bring to a high pitch the homing and religious tendencies of the Negro race, thereby getting an enthusiastic co-operation that will contagiously take every mother's son and daughter of them back to the land God gave them. There, educated, and no longer an irritating presence, good will and money will go over to them alike from the North and the South, and there should be no reason why, imitating their white preceptors, they should not have, after a time, a stable gov-

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ernment and be a progressive and a happy race, fulfilling a destiny long delayed.

MAURY M. STAPLER, M.D.

Macon, Georgia.

RUSSIA AND THE JEWS

An article in The Outlook for July 1 last upon "The American Jew and the Russian Government" justly attributes to the Czar and his Government superior authority over the law.

During the seven years of my incumbency as Secretary of our Embassy at St. Petersburg an American citizen who had long resided in Russia, where he was actively engaged in promoting the commerce between that country and our own upon a large scale, appealed to me, as *chargé d'affaires*, for protection against the machinations of a disreputable person in an attempt to blackmail him. An investigation of the case satisfied me that, while the person in question had brought suit upon the basis of a combination of facts which rendered the American citizen liable under Russian law, she had no equitable right to the money she was endeavoring to extort.

In a personal interview I brought the case to the attention of the Minister of Justice, pointing out to him the excellent standing of the defendant and the worthlessness of the claimant, admitting, however, the technical soundness of the claim. The Minister asked me what I desired should be done, to which I replied that I would like the whole proceedings quashed. My request was acceded to without further question.

By Russian law Jews are excluded from Siberia. The late Mr. James Jackson Jarves sent a Jewish servant to Siberia to study the languages of the aboriginal tribes of its littoral, at the same time writing to the Minister of Interior of Russia for permission for the Jew in question to enter the country under the circumstances, thus making the matter one of record. The request was refused, and every appeal of the Ambassador to the Minister was met with further refusal, on the ground that the case was one of record and that the law was the law. Upon the Ambassador's exercising his right of appeal to the Emperor, the Czar, by his supreme authority, overruled the law and allowed the Jew to enter Siberia.

I am of the same opinion as that expressed in the article I have mentioned in The Outlook, that any promise by the Russian Government of an amelioration of the conditions regarding admission of American Jews into Russia must be illusory. All Jews, American and other, are subject to the same restrictions in this respect, and no privileges of entry could be accorded to one which did not apply to all. Our peculiar difficulty is one involving conflict of laws. Russian law requires that all persons entering the country shall be provided with a passport duly viséed by a qualified official of the Russian Government. Only certain categories of Jews are permitted to enter the country, and for this reason Russian Consuls ask the question in each case of application for the visé of a passport, "Is the applicant a Jew?" If he is, the applicant may still be given permission to enter Russia, but under certain restrictions, provided he belongs to one of the privileged categories.

The remedy for the Jewish question in Russia would seem to lie with the race itself, irrespective of nationality. The position of the Jews in the money market and Russia's well-known needs as a borrowing nation present a combination of conditions which only requires a fair and united attitude on the Jewish side to make it compelling in the attainment of their desires.

HERBERT H. D. PEIRCE.

WOMEN AND THE SUFFRAGE

In The Outlook's editorial columns of August 5 appears an article calculated to have its readers believe that woman's suffrage has proved a failure in the States where adopted, and for this reason should not be advocated. But why would The Outlook have its readers believe woman's suffrage a failure? Because "the 'Ladies' Home Journal' reports testimonies from nearly a score of residents of Colorado, who agree in the statement that woman's suffrage has not, in its sixteen years of operation, improved politics in that State." But the readers of The Outlook will perhaps not accept such a conclusion for so small reason. They might just as well conclude that manhood suffrage is a failure, since it has not improved politics in its century and a half of operation.

Because a vast majority of women do not exercise their right of suffrage is no justification for denying them that right. There are tens of thousands of our best citizens among the men who seldom vote. But let these non-voting men see that their votes are needed to protect their liberties, and they exercise the right. Give women the right to vote, and they will use it when they see that by so doing they can better their governments.

A nation's stage of enlightenment may well be determined by the rights and liberties allowed its women. The progressive spirit has worked for ages in lifting woman from a state of slavery toward an equal place with man. Lastly comes the ballot, and with it absolute equality. It may be

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hard for us to get out of the last ditch and acknowledge the woman's right to vote, but the time will soon be here when we must. The new spirit of progressiveness which has taken hold of American politics will certainly send our wives and mothers to the ballot-box within the next decade.

JAMES M. RICHARDSON.

Fountain Inn, South Carolina.

[To impose on women a *burden* which they are unwilling to assume, and call it giving them a right, appears to us a misuse of terms.—THE EDITORS.]

WOMAN SUFFRAGE ON TRIAL

To some of your readers it was not a little surprising to find on the same page with your excellent and liberal-spirited editorial paragraph on "The Awakening of the Turkish Woman" a reactionary statement of the "Result of Woman's Suffrage." In the interests of justice perhaps you will allow me to say a few words in answer to the latter.

In the first place, the majority of people are always indifferent to all reforms. The majority of slaves, for instance, were notoriously indifferent to emancipation, a considerable number even are known to have been content with their lot, and only an exceedingly small minority were in earnest in striving for freedom. Did this make emancipation any less necessary and right? Or, if you object that this parallel is far-fetched, perhaps you will admit that the majority of the laboring classes—not the earnest and intelligent minority in trade unions, but the great mass of skilled and unskilled laborers—are indifferent to the evils of child labor. Does this make legislation against children's work seem to thoughtful people any the less desirable? Such considerations, and others like them, should give pause to those who hastily assume the necessity of general assent among women to their political enfranchisement.

Perhaps it would be fair to mention, after your note on the anti-suffrage petition to Parliament, that over £100,000 has been raised by one suffrage society alone in Great Britain within an incredibly short time, and is being used as a campaign fund; that public opinion in the islands, as shown by the recommendations of municipal councils and by the recent large majority in the Commons for the Suffrage Bill now before the House, is overwhelmingly in favor of votes for women; that Mr. Asquith, in a recent letter to Sir Edward Grey, has definitely pledged the Government to pass the aforementioned bill in the present Parliament; and that, finally, to set off against the 53,000 names gathered from all over the United Kingdom and signed to the petition you cite, the most conservative estimate gives 40,000 as the number of women who marched in last month's pageant in support of this bill. When you consider how much more effort and courage it takes to walk for miles through London streets than to sign a petition, when you further consider that the 40,000 women who did so march represent those suffragists in London alone who were able to give time and strength to the demonstration—then the 53,000 signers of the petition do not line up so portentously. For all the facts I have just stated, facts so significant for democracy, I have searched your columns of English news in vain.

As to Colorado, perhaps the verdict of a casual visitor to the State eight years ago, when the women there had been enfranchised for only five years, is negligible by this time, or at least should be revised to date. Such a revision your readers would find in an article by Judge Ben Lindsey in the February, 1911, number of the "Delineator." In this paper the author lists no less than twenty-six excellent laws passed in the thirteen years of woman suffrage in the State, laws which he considers are due to the women voters. Moreover, any one who read of the hearing of the Suffrage Bill before the New York Legislature last winter, and who remembers how Judge Lindsey, in a two-hour speech, refuted, point by point, the superficial inaccuracies in Mr. Richard Barry's anti-suffrage article in the "Ladies' Home Journal," will possibly hesitate to condemn the experiment in Colorado as an absolute failure. Should the testimony of one citizen, even of so eminent and just a man as the "children's Judge," seem inadequate, let me refer you to the results of the questionnaire sent by the late Julia Ward Howe shortly before her death to all the Protestant ministers in four suffrage States, asking for their unbiased opinion as to the effects of the feminine votes. Out of the very large number of answers, some four hundred in all, the great majority were enthusiastically favorable to the unlimited franchise, a small number thought there had been no great change in politics for better or for worse, a very few—I regret that I have not the exact figures here—said they had discovered a few bad effects. Most suffragists would, I am sure, be willing to grant that thirteen years is too short a time for any reform to prove its absolute value, but most would add that within that time some valuable results must have been made apparent, else five other States—neighbors to those already enfranchised—would not be

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on the point of submitting a woman suffrage amendment to the people. In California the question is to be submitted in October; Kansas, Illinois, and Wisconsin are almost as nearly ready. But this, again, is a matter on which the newspapers bear witness.

WINIFRED SMITH.

Jaffrey, New Hampshire.

PROHIBITION IN MAINE

A correspondent in The Outlook of August 5 erred in several statements, I think. "There is not a preacher," said he, "who has a parish in our State, and scarcely a church member who has any intelligence on the subject, who is not opposed to the removal of the Amendment." I have talked with two-thirds of the thousand or so clergymen in Maine, and estimate that about seventy-five of them and about ten per cent of the church members are opposed to prohibition.

This writer says, "Every newspaper except five Democratic papers . . . are with us in favor of retaining our law in the Constitution." Six daily newspapers and thirty-eight weekly papers are in favor of prohibition, while five daily papers and thirteen weekly papers are opposed to prohibition. Two daily papers and about half a dozen weekly papers are silent on that subject.

"More than three hundred towns in Maine," he adds, "have never seen an open saloon, and the law is well enforced, with the exception of five or six cities." I possess about one hundred photographs of Maine bar-room interiors, and have considerable knowledge of the liquor business throughout the State. Saloons are conducted now in about seven of our twenty cities, and in about ten of our twelve hundred villages. Also there is considerable surreptitious selling of liquor in our towns, and more open vending at hunting camps and along remote tote-roads.

The impression is conveyed that there are no attractive bars in Maine. In Portland, Bangor, and Rockland I have seen a few bar-rooms which must have cost one thousand dollars each for interior furnishings. It is true that Maine bar-rooms are usually inexpensive and repulsive establishments. In 1901 the United States revenue record showed that 1,493 parties paid the United States liquor tax in 239 cities and villages. In 1907 these figures had been reduced to 719 United States liquor taxpayers in 106 cities and villages, and that is about the present number. Nearly one-third of these pay the tax for the sale of non-intoxicating beer.

The writer correctly states that the better citizens of Maine generally indorse the principle of State-wide prohibition. When our liquor law is enforced, it is beneficial and popular, and the law is well enforced in possibly nine-tenths of our towns. At various times it has been enforced, with popular approval, in all our cities; thus proving that the inherent defect is not in the law, but in the officials and citizens. I have talked *incognito* with scores of liquor-sellers, and have met only one who preferred prohibition to any form of license. I have heard that a few of the 140 wholesale liquor dealers in Boston (Bonfort's Directory, pp. 71–75), who have established a mail order business in Maine, prefer prohibition in this State.

HENRY N. PRINGLE,
Superintendent of the
Christian Civic League of Maine.

Waterville, Maine.

MORMONISM AGAIN

May I express a word of protest against the article in your issue of July 29 written by a Methodist minister, giving his view of Mormonism? For years I have been a constant and appreciative reader of The Outlook and have turned to it as a wise and safe leader in almost all questions that make for the uplift of its many readers. But I feel that I must voice, not only my disappointment, but that of many others, in what seems, at least, a lack of your usual judgment in allowing such an article to appear under your sanction. For, although you have given in an editorial a mild antidote, I am sure that your experience confirms the statement that there are only too many readers and publishers who will take the poison and never see or print the antidote. In proof of this you can refer to the issue of the Philadelphia "Public Ledger" of Sunday, July 30, where the article by Mr. Fisher is given in full, with prominent headings—leaving, therefore, with many the thought that The Outlook stands for Mormonism. S. C. COLLINS.

Minnewaska, New York.

[It is our well-settled principle to give in our contributors' columns views quite contrary to our own, provided that they are honest and sincere. The article referred to came from a Methodist minister in good standing, and is of interest, and, we think, of value in forming an intelligent judgment respecting the present character and condition of the Mormon Church. Of course our policy—it is more than a policy, it is a principle—of allowing various sides of great questions to be presented in our pages renders us liable to just such misinterpretation of our position as that mentioned in the above letter. But in the long run truth is made clear.—THE EDITORS.]

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BY THE WAY

Many newspapers throughout the country are giving their readers lessons in the history of fifty years ago, in the shape of accounts of battles and incidents of the Civil War on their fiftieth anniversary. The illustrations that usually accompany these articles, taken from contemporary photographs and woodcuts, give the reader something of that feeling of living in bygone times that one gets when turning the leaves of a forgotten album.

The British Admiralty has paid nearly thirty-five thousand dollars in costs and compensation for dismissing a cadet from the Royal Naval College at Osborne on charges, of which he was innocent, of having stolen and cashed a postal order for five shillings belonging to a fellow-cadet. This case shines in contrast with many experiences of innocent sufferers by an error of justice, whose smart is allowed only the insufficient balm of being "pardoned" out of prison.

The age of chivalry has been revived in an unexpected place. To a New York City police captain is due the credit. He has decreed that women and children are to have the preference in getting seats on the Brooklyn Bridge trolley cars during the rush hours. Men are no longer permitted to jump on the footboard of the cars, crowd into the seats, take out their papers, and comfortably read the news of the day, innocently unconscious of the fact that women and children who got into the car a fraction of a second too late are standing in front of them, hanging on to the straps. Now if that police captain would only get after the companies and make them run more cars!

Among the many indications that China has really awakened is the holding of the first secular National Educational Conference, which was in session in Peking during July. The missionaries have before now held national educational conferences, but this Conference was composed of representatives of the Imperial schools. Compulsory education, military drill, mixed courses for boys and girls, and the abolition of the queue and of the Chinese classics, were among the topics discussed.

The story about the grasshopper plague quoted by the Spectator in The Outlook recently is criticised by the "Nebraska State Journal," which says that "no Nebraska farmer ever bragged about six acres of corn." The "Journal" forgets that the day of small things was not despised by the pioneer, and that stories, like everything else, grow fast in the West. Its correction of "sixty" acres destroyed during the dinner hour will probably, in a rapidly growing State like Nebraska, become "six hundred" before the "Journal" celebrates its jubilee.

Europe has experienced almost unprecedentedly hot weather this summer. Not for seventy-seven years has Berlin recorded such high temperature as on August 14—ninety-seven degrees in the shade. Paris and London have also suffered. But American tourists abroad usually smile when told that the weather is unprecedentedly hot, and remember the record hot days in New York, Boston, and Chicago—to say nothing of Death Valley!

Colonel W. F. Cody, better known as "Buffalo Bill," who has familiarized the world with the "Wild West" as it was in its palmy days, is making his farewell tour in the professional saddle. Colonel Cody is almost the sole survivor of the famous scouts who helped to open the Great West in the days when the region "beyond the Mississippi" was the home of the Indian, the buffalo, the prospector, and the romance writer—though the last was oftener seen in the vicinity of the offices of the "Ledger" and the "New York Weekly" than on the Plains.

Charlotte, North Carolina, famous as the birthplace of the Mecklenburg Declaration of 1775, is also the home of an enterprising newspaper, the Charlotte "Observer." It recently published a 100-page issue devoted to the description of the manufacturing and commercial advantages of the city, which has 34,000 inhabitants and is the center of an interurban railway system three hundred miles long.

"The Choctaw is the richest Indian in the world," said V. M. Locke, Jr., Governor of the Choctaw Nation, as reported in the Washington "Post." "There are approximately 23,000 Choctaws in Oklahoma, 9,000 of whom are full bloods. It has been estimated that every one of the Choctaws is worth about $5,000. This is in cash and interest in the lands owned in common by the Indians. Outside of the land that has been allotted to the members of the Choctaw Nation there are more than a million acres of land in the public domain owned by the Choctaw Indians, for which these Indians will be paid when the land is sold."

Baseball games and open-air concerts are to be a feature of prison life in the United States penitentiary at Atlanta, Georgia. Warden Moyer, of the prison, has introduced these recreations with the approval of the Department of Justice. The National game will be played by teams and witnessed by spectators who have won the privilege by good behavior.

The new ocean liner Aquitania, which is being built at Clydebank, Scotland, will be the largest in the world. She will be 900 feet long—10 feet longer than the German liner Imperator, which will be ready for service in the spring of 1914—and will accommodate 4,000 passengers. She will have a rival, in passenger-carrying capacity at least, in the new steamboat Washington Irving, projected by the Hudson River Day Line, which will carry 6,000 passengers.

Thirty thousand persons are said to have been rendered homeless by the recent fire in Constantinople. No great city, probably, has been more devastated by fire than Constantinople. Some one has calculated that, on an average, a conflagration has occurred in that city every twenty-five years during its history. And yet its great Church of St. Sophia—which became a mosque in 1453, when the Turks captured Constantinople—has thus far escaped, and it was built in the sixth century.

The puzzle contests which have lately been a feature in so many newspapers, and which have caused the burning of midnight oil in most unexpected places, have produced a new business venture that strikes us as peculiarly unscrupulous. A company proposes to do the guessing and to get the prize for you! All you have to do is to forward fifty cents to the puzzle solvers, cut the coupon each day from the paper, receive all the answers by mail from the puzzle experts, send them in to the paper, and draw your prize. How simple, satisfactory, and—dishonorable!

The best remedy for rowdyism on railway trains, so the Birmingham (Alabama) "Ledger" declares, is in the suppression of the liquor traffic. In a symposium of the experiences of railway conductors which it prints, one of them says that formerly a frequent question asked of him by passengers fearing disorder was, "Are there many drunken men in the smoker?" The question, he says, is asked no more, and has not been since the saloon was abolished.

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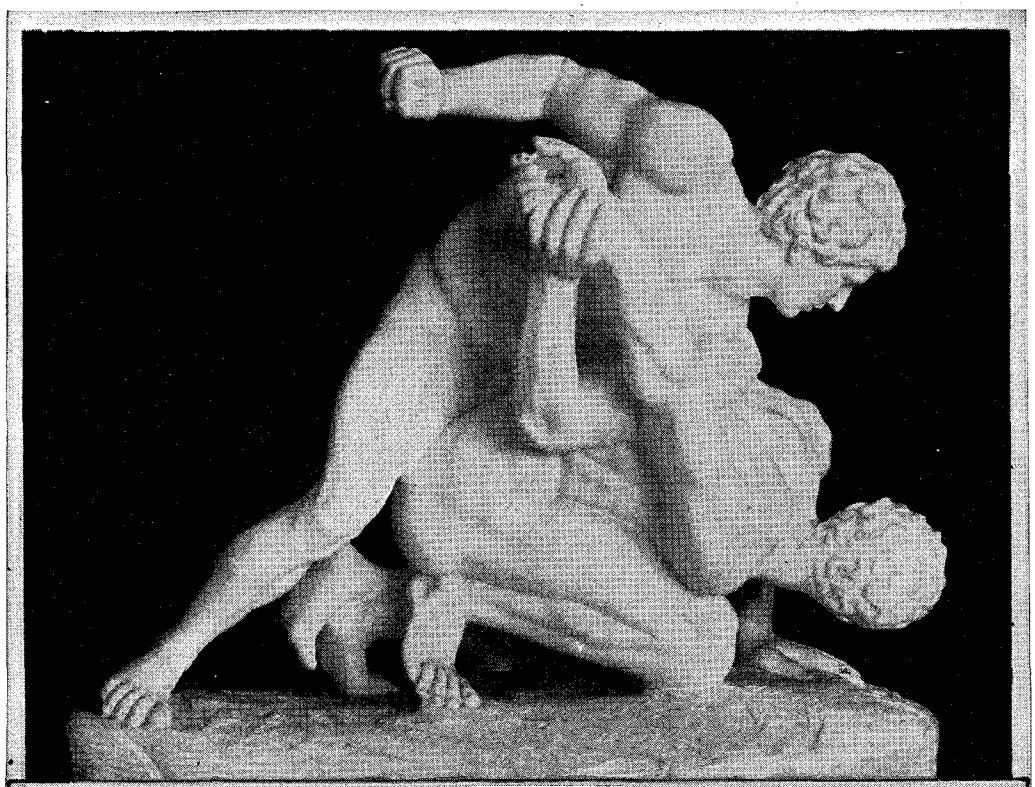

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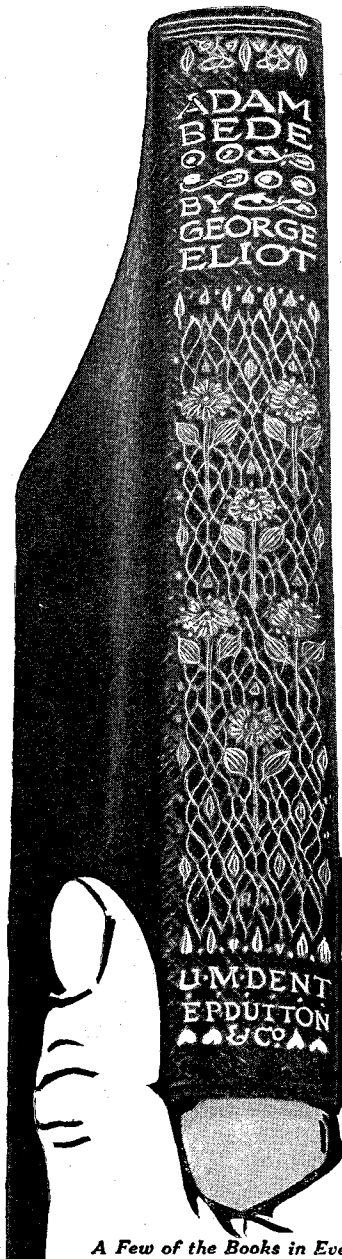

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